

An Annotated Translation of Kamalaśīla's
Sarvadharmanihsvabhāvasiddhi Part IV.

Seitetsu Moriyama

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Abbreviation

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ABBREVIATIONS

- AAPV: *Abhisamayālaṃkāṛālokaḥ Prajñāpāramitāvyākhyā* of
Haribhadra.
AbD: *Abhidharmadīpa* ed. by P.S. Jaini.
Ad: *Aṣṭādaśasāhasrikāprajñāpāramitā*. SOR XLVI.

- Ak: *Abhidharmakośa*.
- APDT: *Āryāvikalpa-praveśa-dhāraṇī-ṭīkā* of Kamalaśīla. P.No. 5501.
- BhK I: *Bhāvanākrama* of Kamalaśīla, Minor Buddhist Texts part I & II, ed. by G. Tucci 1978. Rinsen Book Company Kyoto.
- BhK II: The Tibetan Text of the Second *Bhāvanākrama* ed. by Kiyotaka Goshima.
- BhK III. Third *Bhāvanākrama*, Minor Buddhist Texts part III., SOR XLIII, Roma 1971.
- BST: Buddhist Sanskrit Texts, Darbhanga.
- D: The sDe dge edition preserved at the Faculty of Letters, University of Tokyo.
- JIBS: Journal of Indian and Buddhist Studies (Indogaku Bukkyōgaku Kenkyū, Tokyo.
- LAS: *Laṅkāvatāra-sūtra*, ed. By Bunyu Nanjo.
- MAK: *Madhyamakālaṃkāra-kārikā* of Śāntarakṣita (P.No. 5258. Vol. 101. Sa 48b⁷—52b¹ D.No. 3884. Sa53a¹—56b³).
- Māl *Madhyamakāloka* of Kamalaśīla (P.No. 5287. Vol. 101. Sa143b²—275a⁴ D.No. 3887. Sa133b⁴—244a⁷).
- MAP: *Madhyamakālaṃkāra-pañjikā* of Kamalaśīla (P.No. 5287. Vol. 101. Sa84b⁷—143b² D.No. 3887. Sa84a¹—133b⁴).
- MAV: *Madhyamakālaṃkāra-vṛtti* of Śāntarakṣita (P.No. 5285. Vol. 101. Sa52b¹—84b⁷ D.No. 3885. Sa56b⁴—84a¹).
- NP: *Nayatraya-pradīpa* P. Vol. 81. No. 4530.
- om: The edition omits the letter or the word.
- P: The Peking edition; The Tibetan Tripiṭaka ed. by Daisetz Suzuki, Tokyo—Kyoto 1954—1963.
- Part I: Seitetsu Moriyama, The Yogācāra-mādhyamika Refutation of the Position of the Satyākāra and Alikākāra-vādins of the Yogācāra School. Part I: A Translation of Portion of Haribhadra's *Abhisamayālaṃkālokā Prajñāpāramitāvyākhyā*.

Memoirs of the Postgraduate Research Institute Bukkyo University, No. 12 (1984).

- Part II: Idem, Part II. Tsuboihakase Koki-kinen Bukkyō-bunkaronkō (1984).
- Part III: Idem, Part III. *Journal of Humanistic Studies* (Jimbungaku-Ronshū) Vol. XVIII. (1984). Bukkyo University Kyoto, JAPAN.
- Prasp: *Prasannapadā* of Candrakīrti.
- PV: *Pramāṇavārttika-kārikā* of Dharmakīrti.
- PVT: *Ārya-prajñāpāramitā-vajracchedikā-ṭīkā* of Kamalaśīla. P.No. 5216.
- SDNS: *Sarvadharmāṇiṣvabhāvasiddhi* of Kamalaśīla (P.No. 5289. Vol. 101. Sa312a⁴—338a⁵ D.No. 3889. Sa 273a⁴—291a⁷ N.No. 3280. Sa301a⁶—323a⁴C. Tanju, Vol. 28 (Sa) ff 269a⁵—288a⁷).
- SDNS (1)(2): Seitetsu Moriyama, Translation and Tibetan Text of the *Sarvadharmāṇiṣvabhāvasiddhi* of Kamalaśīla, *Memoirs of the Postgraduate Research Institute Bukkyo University*. No. 9. (1981) pp. 60—100 No. 10. (1982) pp. 109—158.
- SDNS IV: An Annotated Translation of Kamalaśīla's *Sarvadharmāṇiṣvabhāvasiddhi* Part IV.
- SDV: *Satyadvayavibhaṅga-vṛtti* of Jñānagarbha, (D.No. 3882).
- SNS: *Saṃdhinirmocana Sūtra*, l'explication des mystères, texte tibétain, édité et traduit, par Étienne Lamotte. (1935).
- SOR: Serie Orientale Roma.
- SRS: *Samādhirājasūtra*, BST. No. 2.
- T: Taishō.
- V: AAPV, ed. by P.L. Vaidya, BST. NO. IV.
- W: AAPV, ed. by U. Wogihara.

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II. A Translation of Kamalaśīla's *Sarvadharmanīḥsvabhāvasiddhi*. Part IV.

III.] PROOF BY SCRIPTURE

[II.1.] [II.2]

[The notion that all existence is devoid of intrinsic nature (*niḥsvabhāva*)] can also be established by Scripture [as well as by the logical proof which is discussed above]. Hence it⁽¹⁰¹⁾ is taught in the *Hastikaṣya-sūtra* as follows :

“It is impossible that any kind of existence obtains an arising (*utpāda*). Ordinary people seeks arising in terms of non-arising.”⁽¹⁰¹⁾

It is also declared in the *Ārya-ratnākara-nāma-mahāyāna-sūtra* as follows :

“That which is devoid of any intrinsic nature is said to be without its own nature. How can it become a condition (*paccaya*) for [the arising of] others? Does what is devoid of

(101) BhK I. p200⁴⁻⁶

hastikakṣye cōktam /

na kaścil labhyate bhāvo yasyotpādasya sambhavaḥ / asambhaveṣu dharmeṣu
bālāḥ sambhavam icchatī / iti

Nayatrayapradīpa (NP) P8b⁵

gañ la'añ ni rñed mi 'gyur // dños po med pa'i ño bo la // byis pa rñams ni
'byuñ bar 'dod // ces gsuñs pa

See Hirofumi Isoda, A Study on the *Nayatrayapradīpa*, JIBS Vol. XXVIII, No. 1, December 1979, pp. 98—101.

(102) PrasP p90⁶⁻⁷

Āryaratnākaraśūtre / 'yasya naiva hi sabhāvu labhyati so'sabhāvu
parapaccayaḥ kathaṁ / asvabhāvu paraṁ kiṁ janīyati eṣa hetu sugatena
deśitaḥ //

MAV P70a⁸—b² D72a⁶⁻⁷

dkon mchog 'byuñ gñas kyi mdo las kyañ¹ // gañ la rañ bñin yod pa ma yin te //
rañ bñin med pas gñan rkyen² ji ltar 'gyur // rañ bñin med pas³ gñan gyis ji lar
bskyed⁴ // rgyu 'di bde bar gñegs pas bñtan pa yin //⁵ źes gsuñs so // I. P om. 2.
P has skyen 3. P has par 4. P has skye 5. P has/

NP, P8b⁶⁻⁷

dkon mchog 'byuñ gñas las / gañ gi dños po ñid ni yod min pa // de dños gñan
gyi rkyen du ji ltar 'gyur / dños med gñan ni ji žig skyed 'gyur źes / rgyu 'di bde
bar gñegs pas bñtan pa yin źes bñad pa

intrinsic nature produce any other existence? The reason is
taught by the *Sugata*.

^{(103)...} It is also stated in the *Ārya-sāgaranāgarāja-paripṛcchā-nāma-mahāyāna-sūtra* :

“The past is void. The future is also void. Arising (*utpāda*),
destruction (*vināśa*) and abiding (*sthiti*) is void. This is neither
existent nor non-existent. All existence is devoid of any intrinsic
nature.”

^{(104)...} It is also declared in the *Samādhirāja-sūtra* :

“If one cuts up the fruit of a fresh banana to obtain the core,
there is neither a core inside nor outside. In the same way, one
must understand all existence.”

^{(105)...} Furthermore it is stated in the *Āryabuddhasaṃgīti-sūtra* :

“What is the primary inquiry? What is fundamental here? The

(103) Māl P252b³⁻⁵ D227a⁶⁻⁷

*'phags pa klu'i rgyal po rgya mtshos žus pa las kyan / šhon gyi mtha' stoñ phyi
ma'i mtha' yañ stoñ // skye dañ gnas dañ 'jig pa'i dños po stoñ // 'di ni dños po
yod min med pa'añ min // chos rnamś thams cad ño bo ñid kyis stoñ //*¹ žes
gsuñś so // 1. P om.

NP, P8B⁷⁻⁸

*'phags pa klu'i rgyal po rgya mtshos žus pa chen po las kyañ / šhon gyi mtha'
stoñ žiñ // skye dañ 'jig dañ gnas pa'i dños po stoñ // dños po ñid med dños po
med pa'añ med // chos rnamś thams cad stoñ pa'i ño bo ñid ces gsuñś pa*

(104) SRS. ch IX p47

*yathaiṃ ārdraṃ kadaliya skandhaṃ sārāthikaḥ puruṣu vipāṭayeta / bahir vā
adhyātma na saram asti tathopamān jānatha sarvadharmān //*22//

PVṬ P227a⁴⁻⁵

*de bžin du 'phags pa tiñ ñe 'dzin gyi rgyal po'i mdo las kyañ // dper na chu šin
rlon pa'i sdon po la // sñiñ po 'dod mis rnam par bšig byas kyañ // phyi dañ
nañ ni sñiñ po yod min pa // de ltar chos rnamś thams cad šes par gyis žes
gsuñś so //*

NP P8b⁸—9a¹

*'phags pa tiñ ñe 'dzin gyi rgyal po las kyañ / dper na chu šin rlon pa'i phuñ po
las // sñiñ po 'dod pa'i skyes bus rnam btsal na // phyi dañ nañ na dños po yod
ma yin // chos rnamś thams cad de 'drar šes par gyis žes gsuñś pa dañ/*

MAP P130a⁴⁻⁵ D122b⁴

*dper na chu šin rlon pa'i sdon po la //*¹ sñiñ po 'dod mis rim par bšigs byas
kyañ //² phyi dañ nañ na sñiñ po med pa ltar //³ chos rnamś thams cad de ltar
šes par gyis //⁴ žes 'byuñ ño //⁵ 1.2.3.4. P has / 5. D has /

following reply is given : non-arising is the primary issue. Making an inquiry with regards to this is what is meant by a primary examination.”

It is also said in the same scripture :

“All existence has the doorway of the letter “*tsa*” [which represents contemplation]. The reason is that they are dissociated from death and birth. And all existence has the doorway of intrinsic nature (*svabhāva*). The reason is that they are devoid of intrinsic nature.^{...105)}

^{(106)...} It is also taught in the *pitāputrasamāgama* :

“All existence is equal, because in everything there is equality through the threefold temporal relation (*traikālyā*). They are devoid of intrinsic nature in the past, in the future and in the present.”

Furthermore it is also proclaimed in the same scripture :

(105) BhK I. p199¹⁴⁻¹⁸

*āryabuddhasaṃgītau cōktam / katamā yoniśaḥ prcchā / katamā yoniḥ / āha /
anutpādo yoniḥ / tasya prcchā yoniśaḥ prcchā / punar atraivoktam /
akāramukhāḥ sarvadharmāś cyutyutpattivigatāḥ / abhāvamukhāḥ
sarvadharmāḥ / svabhāvasūnyatām upādāya iti /*

NP P9a¹⁻³

*chos yaṅ dag par sdud pa las kyaṅ / tshul bzīn 'dri ba ni gaṅ tshul bzīn ma yin
par 'dri ba ni gaṅ ze na / smras pa ma skyes pa ni tshul bzīn te / de 'dra ba ni
tshul bzīn du 'dri ba'o zes gsuṅs pa daṅ / yaṅ de ṅid las chos thams cad ni tsa'i
sgo ste 'chi 'pho daṅ skye ba daṅ bral ba'o // chos thams cad ni ṅo bo ṅid kyi
sgo ste / ṅo bo ṅid stoṅ pa ṅid ṅe bar bzuṅ bas so zes gsuṅs pa daṅ /*

(106) BhK I. p200⁷⁻⁹

*pitāputrasamāgame cōktam / sarva ete dharmāḥ sarve samās
traikālyasamatayā / atīte 'dhvani sarvadharmāḥ svabhāvarahitā yāvat
pratyuṭpanne' dhvani / iti /*

NP P9a³⁻⁵

*yaḅ daṅ sras mjal ba las kyaṅ / chos 'di dag thams cad ni dus gsum mñam pa
ṅid kyi mñam ste / 'das pa'i dus kyi chos thams cad ni ṅo bo ṅid daṅ bral
ba'o // ma 'oṅs pa daṅ da ltar byuṅ ba'i chos thams cad ni ṅo bo ṅid kyi stoṅ
pa'o zes gsuṅs pa daṅ / yaṅ de ṅid las gsal bar mdzad pa ni / chos thams cad ni
ṅo bo ṅid kyi stoṅ pa ste / chos gaṅ dños po med pa de ni 'das pa ma yin / ma
'oṅs pa ma yin da ltar byuṅ ba ma yin no // de ci'i phyir ze na / dños po yod pa
ma yin pa'i phyir 'das pa'o zes rnam par 'jogs par mi nus / ma 'oṅs pa ma yin /
da ltar byuṅ bar 'jogs par nus pa ma yin no zes bya ba gsuṅs pa yin no //*

“All existence is devoid of intrinsic nature. Whatever does not have intrinsic nature does not to the past, to the future, and to the present.

[Objection:] How is it so?

[Answer:] It is declared that [all existence] cannot be called past, future, or present.”⁽¹⁰⁶⁾

^{(107)...} It is also detailed in the *Āryasatyadvayāvātāra-sūtra* :

“Oh Mañjuśrī, what is the right meditative practice (*samyakpratyāyoga*) ?

Mañjuśrī replied in the following manne :

Oh Devaputra, the five evil deeds that lead to hell (*pañcānantarya*) seen from the viewpoint of highest truth, suchness (*tathatā*), the essence of supreme reality (*dharma-dhātu*), and absolute non-arising (*atyantājāti*) are equal from the viewpoint of highest truth. From the viewpoint of highest truth something defiled is equal to something pure. And anything pure is equal to all existence from the viewpoint of highest truth. ^{(107-1)...} [Devaputra asked:] Oh Mañjuśrī, by what kinds of

(107) NP P9a⁶—b¹

bden pa gñis la 'jug pa las kyañ / yañ 'jam dpal yañ dag pa'i sbyor ba gañ žig yin / 'jam dpal gyis smras pa / lha'i bu don dam pa dañ / de bžin ñid dañ / chos kyi dbyiñs dañ / skye ba med pa gañ dañ mñam pa mtshams med pa lha po de dañ mñam mo žes bya ba la sogs pa kun nas ñon moñs pa dañ / rnam par byañ ba'i chos thams cad mñam par ñid du rgya cher bsad nas
^{(107-1)...}*smras pa / yañ 'jam dpal don dam pa'i bar gyi mñam pa ñid gañ gis rnam par byañ ba mñam pa ñid yin pa chos thams cad de dañ mñam pa yin nam / 'jam dpal gyis smras pa / lha'i bu don dam par chos thams cad ni ma skyes pa'i mñam pa ñid dañ / don dam par chos thams cad ni sin tu ma byuñ ba'i mñam pa ñid dañ / don dam par* ^{(107-2)...}*chos thams cad dños po med pa'i mñam pa ñid kyi thams cad mñam pa ñid yin no žes rgya cher gsuñs pa dañ* ... ^{107-1, -2) /}

(107-1) Māl P176a⁵⁻⁷ D161b⁵⁻⁷

*'phags pa bden pa gñis bstan pa las kyañ' / 'jam dpal mñam pa ñid gañ gis don dam par*² *rnam par byañ ba'i bar du gañ dañ mñam pa / don dam par chos thams cad kyañ de dañ mñam mam / 'jam dpal gyis smras pa / lha'i bu don dam par chos thams cad sin tu 'byuñ ba med par mñam pa ñid dañ / don dam par chos thams cad sin tu skye ba med par mñam pa ñid*³ *dañ /*⁴*...*⁵*don dam par ...*⁵*chos thams cad dños po med par mñam pa ñid kyi don dam par chos thams cad mñam pa ñid do žes gsuñs so // 1. Pom. 2. D has pa 3.4.5. P om.*

equality do you mean that all existence is equal to something pure from the viewpoint of highest truth?

Mañjuśrī replied: [we say] all ^{(107-2,...}existence is equal with respect to such equality as the fact that everything is not produced, that all existence is absolutely non-arising, and that all existence is non-existent from the viewpoint of highest truth. ^{...107-1,-2)}

^{(108,...}It is also declared the *Āryasarvabuddhaviṣayāvatārajñānālokālaṃkāra-nāma-mahāyāna-sūtra* :

The Tathāgata is always non-arising. All existence is equal to the Sugata. Because ordinary people adhere the marks (*nimitta*), they must cultivate the truth that [everything] in this world is non-existent. ^{...108)}

^{(109,...}The *Prajñāpāramitā-sūtra* also teaches :

Oh Subhūti! [All existence] from matter (*rūpa*) to consciousness

(107-2) BhK I. pp199¹⁹—200¹

Āryasatyadvayavibhāge cānutpādasamatayā sarvadharmā-ñāṃ samatā bhavati /

(108) T. 12. No. 357 如來莊嚴智慧光明一切仏境界經 p242b¹⁶⁻¹⁷

如來常不生 諸法亦復然

世間無實法 愚癡妄取相

No. 359 仏説大乘入諸仏境界智光明莊嚴經 p257a⁴⁻⁵

如來無生法本常 一切法與善逝等

有所執相乃愚癡 無實法於世間轉

NP P9b¹⁻²

saḥ ryaś thams cad kyi yul la 'jug pa ye śes snaḥ ba'i rgyan las kyaḥ / rtag tu skye med chos ni de bzin gśegs / chos rnamś thams cad bde bar gśegs daḥ 'dra // byis pa'i blo can mtshan mar 'dzin pa rnamś // 'jig rten dag na med pa'i chos la spyod ces gsuḥ pa daḥ /

(109) BhK I. p200¹⁻⁴

prajñāpāramitāyāṃ cōktam / rūpaṃ, subhūte, rūpasvabhāvena śūnyam yāvad vijñānaṃ vijñānasvabhāvena śūnyam iti svalakṣaṇaśūnyatām upādāya iti
NP P9b³

rab 'byor gzugs ni ḥo bo ṇid kyis stoḥ pa ste źes bya ba nas rnam par śes pa'i bar du ṇe bar bzuḥ ste stoḥ pa'i mtshan ṇid can du gsuḥ pa daḥ /

Cf. Ad. p78⁴⁻⁵

rūpaṃ subhūte prakṛtiśūnyam, vedanā-saṃjñā-saṃskāra-vijñānaṃ subhūte prakṛtiśūnyam.

(*vijñāna*) is devoid of intrinsic nature because everything is devoid of its own characteristics (*svalakṣaṇa*).^{...109)}

^{(110)...} It is also taught in the *Ratnakaraṇḍa* :

Oh Mañjuśrī, why are the teachings of Buddha not teachings? Or, Oh Venerable Subhūti, why is it that nothing is well established from the viewpoint of highest truth with respect to the teachings of Buddha? That which is not established must be said to be neither existent nor non-existent. Therefore, the Blessed One declared that all existence is non-existent.^{...110)}

[II.2.A.]

[II.2.A.1.]

[II.2.A.1.1.]

[Objection of Vijñānavādin:]

^{(111)...} All kinds of tenets that teach [all existence to be devoid of

(110) T14. No. 461 仏説文殊師利現寶藏經 p453c⁹⁻¹²

須菩提又問。云何文殊師利。仏法寧復是非法耶。答日不也。仏法者無興盛。其不興盛是謂為法。如仏言日。一切諸法皆為非法。

No. 462 大方廣寶篋經 p467c⁶⁻⁹

須菩提言。文殊師利。如來仏法可非法耶。文殊師利言。大德須菩提。如來仏法無有決定。若無決定則不應說是法非法。是故仏説一切法非法。

NP P9b³

dkon mchog gi za ma tog las kyañ / 'jam dpal sañs rgyas kyi chos rnam kyañ chos ma yin pa yin nam / smras pa / btsun pa rab 'byor sañs rgyas kyi chos rnam kyi yañ dag par byuñ ba ni 'ga' yañ med de / gañ byuñ ba de ni chos rnam kyi chos ñid do źes brjod par mi bya'o // de bas na bcom ldan 'das kyis 'di ltar chos thams cad ni chos ma yin pa'o źes gsuñs pa yin no //

(111) Cf. Māl P174b⁷⁻⁸ D160b³⁻⁴

*mdo'i don ni kun brtags pa'i ño bos dben pas¹ 'gro ba rnam par dben mthoñ ba² źes bya ba yin no //*³ *źes ñe bar brjod pa'i phyir 'gal ba med do źes zer ba de dag gis kun brtags pa'i⁴ ño bo ñid ces bya ba 'di ci yin pa brjod dgos so //* 1. *D has / 2. D has //* 3. *D om.* 4. *P has pa yi*

NP P9b⁵⁻⁶

de bas na 'di dag tham cad yoñs su brtags pa'i ño bo ñid la dgoñs nas gsuñs so źes gañ bñad pa de yañ bden pa ñid yin no //

intrinsic nature] are taught [by the Blessed One] by taking the imaginary constructed nature (*parikalpitasvabhāva*) into consideration, just as it is taught in the Scripture.

[Answer:] If [your view] is correct, still you must explain what this imaginary constructed nature is. ^{... (111)}

[Objection:] Even though [the imaginary constructed nature] is denied by the valid means of cognition (*pramāṇa*), it is recognized as real by ordinary people. ^{... (112)}

[Answer:] If so, ordinary people, from the viewpoint of highest truth, still hypostatize (*samāropa*), for example, the arising of such things as illusion (*māyā*), which are acceptable only so long as they are not examined carefully (*avicāraikaramya*) ⁽¹¹³⁻²⁾, that is to say,

(112) Māl P175a¹ D160b⁴

gal te tshad mas gnod kyañ byis pa rnams kyis bden par bzuñ ba yin no že na /
NP P9b⁶
yoñs su brtags pa'i ño bo ño bo ñid du brjod pa ni tshad ma dañ 'gal ba yin yañ
byis pa rnams kyis de kho na ñid du ñe bar bzuñ ba yin no že na /

(113) Māl P175a¹⁻³ D160b⁴⁻⁶

⁽¹¹³⁻¹⁾ *gal te de lta na ni 'gro ba thams cad sgyu ma lta bu don dam par ma*
skyes pa la byis pa rnams kyi skye ba la sogs pa don dam par yod pa ñid du
sgro btags pa gañ yin pa de yañ 'og nas 'byuñ ba'i tshad mas gnod pa'i ño bo
yin pa'i phyir kun brtags pa'i ño bo ñid do zes bya bar ci ste mi gzun^{1...113-1} /
de lta ma yin na phyi'i don yañ bcom ldan 'das kyis brtags pa'i ño bo ñid kyis
stoñ pa ñid du gsuñs kyi / don dam par ni ma yin no zes bya bar yañ ci'i phyir
rnam par mi bśad / 1. D has bzuñ

(113-1) NP P9b⁶⁻⁷

de ltar na ni skye ba la sogs pa ñid yoñs su brtags pa yin pas tshad ma dañ 'gal
te des na ma skyes pa de ñid de kho na ñid yin par grub pa yin no //

(113-2) Cf. MAV P68b²⁻³ D70b⁶⁻⁷

ma brtags gcig pu' ñams dga' žiñ // skye dañ 'jig pa'i chos can pa // don byed
pa dag nus rnams kyi² // rañ bžin kun rdzob pa yin rtogs // (MAK. 64) 1. D has
pu'i 2. D has kyis [We] regard that which is acceptable only so long as it is not
examined carefully (avicāraikaramya) as being existences in the sense of
conventional truth (sañvṛti) which have the nature of arising (uptāda) and
ceasing (nirodha) and the power to produce effects (arthakriyāsamārtha).

MAV P68b³⁻⁴ D70b⁷—71a¹

kun rdzob 'di' ni sgra'i tha sñad tsam gyi² bdag ñid ma yin gyi / mthoñ ba dañ
'dod pa'i dños po rten ciñ 'brel bar 'byuñ ba rnams ni brtag mi bzod pas yañ
dag pa'i kun rdzob ste / 1. D om. 2. D has gyis

those which are produced by dependent origination (*pratītyasamutpanna*).

Why do you not regard those things which are produced by dependent origination as having imaginary constructed natures in the same way as previously stated, since they are denied by valid means of cognition^{...113-1)}?

Otherwise [if that which is produced by dependent origination is real], how could you not regard the external object as real in the sense of highest truth, since [it is stated by the Blessed One (Bhagavat)] that the external object is devoid of imaginary constructed nature.^{...113)}

[Objection:] It is impossible to regard [that which is produced by dependent origination] as real from the viewpoint of highest truth because it is denied by valid means of cognition (*pramāṇa*).⁽¹¹⁴⁾

[Answer:] If so, you must not regard arising, etc., [of cognition (*vi-jñāna*)] as [real in the sense of highest truth] since they are negated by the valid means of cognition.^{...114)}

[Objection:] Such things as arising [of cognition] cannot be denied by the valid means of cognition because they are acknowledged as common sense (*prasiddha*).

[Answer:] Your statement is not reasonable. This is because, [according to your statement, such things as the arising of cognition] are not real in the sense of highest truth but real only in the sense of conventional truth. Accordingly, this is also the same case as we have already examined.

(114) Māl P175a³⁻⁴ D160b⁶

'on te tshad mas gnod pa'i phir de ltar rnam par bsad par mi bya'o ze na / de'i tshe rnam par ses pa la yañ de lta de ltar bsad par mi bya ste / de yañ phyi'i don bzin du tshad mas gnod pa yin pa'i phyir ro //

^{(115)...}

The Blessed One taught as follows :

The arising of existences is acknowledged from the standpoint of conventional truth, while it is devoid of intrinsic nature from the point of view of highest truth. Inverted ideas with respect to what is devoid of intrinsic nature are said to be correct from the point of view of conventional truth.^{...115)}

If it is not so, the external objects would also not be denied by the valid means of cognition (*pramāṇa*) because they are recognized as a common sense. Therefore, only what is acknowledged by the valid means of cognition is reasonable, while all others are not reasonable.

^{(116)...}

Accordingly, the Blessed One proclaimed in the *Saṃdhinirmocana-*

(115) LAS X-429

bhāvā vidyanti saṃvṛtyā paramārthe na bhāvakāḥ / niḥsvabhāveṣu yā bhrāntis tat satyaṃ saṃvṛtir bhavet //

BhK I. p202⁴⁻⁶

tathā cokaṃ bhagavatā / bhāvā jāyante saṃvṛtyā paramārthe'svabhāvakāḥ / niḥsvabhāveṣu bhāveṣu bhrāntiḥ sā saṃvṛtir matā // iti

BhK II. p55¹¹⁻¹³ P56a⁴⁻⁵ D51a⁵

bcom ldan 'das kyiṣ kyaṅ / dños po skye ba kun rdzob tu // dam pa'i don du raṅ bžin med ces bka' stsal to //

Māl P168a³⁻⁴ D154b⁴, P254a³⁻⁴ D228b¹

*yaṅ 'phags pa laṅ kar gśegs pa las kyaṅ / dños rnams skye ba kun rdzob tu // dam pa'i don du raṅ bžin med // raṅ bžin med la 'khrul pa gaṅ // de ni yaṅ dag kun rdzob 'dod //*¹ ces gsuṅs so // 1. P om.

Māl P168a⁶⁻⁷ D154b⁶ = LAS X-429 cd

PVṬ P278a⁵ = LAS X-429ab, APDṬ P172a¹ SDV D9a³

(116) Māl P162a⁸—b¹ D149b⁶⁻⁷

'o na ji ltar bcom ldan 'das kyiṣ 'phags pa dgoṅs pa ṅes par 'grel ba las / ṅo bo ṅid gsum po ṅo bo ṅid med pa rnam pa¹ gsum las dgoṅs nas chos thams cad ṅo bo ṅid med par bstan 1. P om.

SNS p67

3. don dam yaṅ dag 'phags nas chos rnams kyi ṅo bo ṅid med pa ṅid rnam pa gsum po 'di lta ste / mtshan ṅid ṅo bo ṅid med pa ṅid daṅ / skye ba ṅo bo ṅid med pa ṅid daṅ / don dam pa ṅo bo ṅid med pa nid las dgoṅs nas chos thams cad ṅo bo ṅid med pa'o źes bstan to /

T. XVI. No 676. p694a¹³⁻¹⁴

我依三種無自性性密意。說言一切諸法無自性。

sūtra, etc., as follows:

I declare that all existences are devoid of intrinsic nature for the purpose of explaining three kinds of non-substantiality with regard to three kinds of nature.^{...116)}

^{(117)...} This teaching is not inconsistent with [our Yogācāra-mādhyaṃika philosophy], since it is not inconsistent [for Yogācāra-mādhyaṃika proponents] to establish three kinds of nature (*tri-svabhāva*).^{...117)} The reason is that those things which are acceptable only so long as they are not examined carefully (*avicāraikāramya*)—that is to say, produced by dependent origination (*pratityasamutpanna*)—have a dependent nature (*paratantrasvabhāva*).^{(118)...} Therefore, the arisings [of cognition] are devoid of intrinsic nature in that all things are produced by virtue of conditions (*pratyaṃya*) from the standpoint of conventional truth just like illusion.^{...118)}

(117) Cf. Māl P162b⁵⁻⁶ D150a³

dbu ma pa rnam kyāñ ho bo ñid gsum rnam par gžag¹ pa khas mi len pa ni ma yin te / 1. P has bžag

(118) Māl P162b⁶⁻⁷ D150a⁴⁻⁵

de la dños po ma brtags na grags pa¹ ji ltar snañ ba sgyu ma bžin du brten nas byuñ ba gañ yin pa de ni gžan gyi dbañ gi ho bo ñid yin no // de yañ kun rdzob tu sgyu ma bžin du gžan gyi rkyen gyi dbañ gis skye'i / bdag ñid kho na ni ma yin pas skye ba ho bo ñid med pa ñid du rnam par gžag² ste / 1. P om 2. P has bžag

Cf. Note (113)~(113-2), Note (27) and (29) of Part III.

Cf. Māl P163b⁴⁻⁵ D150b⁷—151a¹

de'i phyir gžan gyi dbañ gi¹ ho bo ñid ni yañ dag pa'i ho bo ñid du rigs pa ma yin te / de lta na ni sgyu ma la sogs pa yañ dños po ñid du thal bar 'gyur te / de dag kyañ rkyen la rag las par khyad par med pa'i phyir ro // de bas na gžan gyi dbañ gi ho bo ñid 'di sgyu ma dañ khyad par med pa ñid kyi phyir skye ba ho bo ñid med pa ñid du rnam par gžag² go // 1. P has gyis 2. P has bžag

(119...)

Thus, to superimpose intrinsic nature on such things as arising from the point of view of highest truth is an imaginary construction (*parikalpitasvabhāva*). [The imaginary construction] is devoid of intrinsic nature of essential property (*lakṣaṇa-niḥsvabhāvatā*) since it is not established to possess its own nature by valid means of cognition (*pramāṇa*), just like in the case of that which is conceptually constructed.

(120...)

Interdependent nature (*paratantrasvabhāva*) devoid of imaginary construction (*parikalpitasvabhāva*)—as stated above—is ultimate nature (*pariniṣpannasvabhāva*).

The reason is that [ultimate nature] is always established in that which is proven from the viewpoint of highest truth by the valid means of cognition (*pramāṇa*). [Ultimate nature] is also devoid of intrinsic nature from the point of view of highest truth because it has general characteristics (*sāmānya-lakṣaṇa*) in that it pervades all existences. In this respect, too, [our Yogācāra-mādhyamika philosophy] which advocates all existences [to be devoid of intrinsic nature] does not have contradictions at all.

(119) Māl P163b⁶⁻⁸ D151a²⁻³

gžan gyi dbaḥ gi ḥo bo ṅid sgyu ma la sogs pa daḥ khyad par med pa de ṅid la rtag pa daḥ mi rtag pa la sogs pa don dam pa pa'i raḥ gi ḥo bor sgro 'dogs pa' gaḥ yin pa de ni kun brtags pa'i ḥo bo ṅid do // de yaḥ ji ltar kun brtags pa'i mtshan ṅid du ma grub pa'i phyir mtshan ṅid ḥo bo ṅid med pa ṅid du rnam par gžag² go // 1. P has btags pa 2. P has bžag 3. P has/

(120) Māl P164a⁷—b¹ D151b¹⁻²

chos thams cad don dam par rtag tu raḥ bžin gyis ḥo bo ṅid med pa kho nar gnas pa gaḥ yin pa de ni yoḥs su grub pa'i ḥo bo ṅid yin te / de ni rtag tu sgro btags pa med pa ṅid du grub pa'i phyir ro // de yaḥ tshad mas yaḥ dag par grub pa'i bdaḥ ṅid kyis don dam pa žes kyaḥ bya la ḥo bo ṅid med pas rab tu phye ba'i phyir ḥo bo ṅid med pa ṅid kyaḥ yin no // de'i phyir 'di ni don dam par ḥo bo ṅid med pa yin no //

^{(121)...} Then, the Blessed One proclaimed in the *Saṃdhinirmocana-sūtra*, etc., that such things as cognition (*viññāna*) are a reality in order to have disciples (*vineya*) who adhere to arising (*utpāda*), ceasing (*nirodha*) and so forth discard nihilistic idea. The aim of this teaching must be understood not from the viewpoint of highest truth.^{...121)}

^{(122)...} It is also declared in the *Āryadharmasaṃgīti* :

Son of a noble family (*kula-putra*)! Those who live in this world adhere to arising (*utpāda*) and ceasing (*nirodha*). Then, although Tathāgata—who has great compassion on them—proclaimed from the standpoint of conventional truth that there are arising and ceasing in order to have those who live in this world discard

(121) Cf. Māl P166b⁴⁻⁶ D153b¹⁻³

kun rdzob pa'i skye ba la skur pa mi 'debs pa'i phyir ro // de'i phyir de dañ de las gžan gyi dbaṅ gi ño bo ñid yod pa ñid du bstan pa dañ dños po rnams skye ba la sogs par bstan pa gañ yin pa de thams cad ni byis pa rnams skrag pa'i gnas¹ yohs su spaṅs pa'i phyir kun rdzob pa'i ño bo ñid dañ skye ba'i dbaṅ du mdzad nas bžugs² pa la dgoṅs pas bstan to źes bya bar khoṅ du chud par bya'i // ³ don dam par ni ma yin te / 1. P has su 2. P has gžugs 3. D om.

Cf. Māl P164a⁵⁻⁶ D151a⁶⁻⁷

gžan gyi dbaṅ gi ño bo ñid kun rdzob pa la ji skad bśad pa'i kun brtags pa'i bdag ñid kyis dben pa sgrub ciṅ skur pa mi 'debs pa'i kun rdzob kyi ño bo yaṅ ston pa yin gyi / don dam pa ñid du ni ma yin no //

Cf. Māl P171a⁵⁻⁷ D157a⁶—b¹ See note (6) of Part II.

gžan dag na re sems tsam ni raṅ gis rab tu grub pa'i ño bo ñid yin pa'i phyir kun rdzob tu gnas pa kho na yin la / phyi'i don ni kun rdzob tu yaṅ mi gnas te / sems kyi rnam pa las ma gtogs par de grub pa med pa'i phyir ro // de'i phyir de rab tu bstan pa'i ched du bcom ldan 'das kyis dños dños po¹ rnams sems tsam ñid du bstan gyi / de² don dam par yod pa ñid ni ma yin te / mdo gžan las de yaṅ ño bo ñid ³...med pa ñid...³ du bstan pa'i phyir te / 1. 2. 3. P om.

“Some other scholars advocate that the theory of mind-only (*citta-mātra*) is reasonable from the standpoint of conventional truth (*saṃvṛtyā*) since it is inherently established. On the other hand, the external world is not reasonable even from the standpoint of conventional truth since the external world independent of the mind [or internal world] cannot be established. Therefore, although the Blessed One (*Bhagavat*), for the purpose of indicating the above meaning, teaches that existents are product of the mind-only, he does not teach that it [viz., the existent of mind-only] is reasonable from the point of view of highest truth (*paramārthatas*). This is because it is taught in other scriptures that the mind (*citta*) [as well as color-form (*rūpa*)] is devoid of intrinsic nature (*niḥsvabhāva*).”

the basis of their fear, there is actually nothing that arises in this world.^{...122)}

(123)...

Accordingly, it is also taught in the Testimony (*āgama*) :

All existences are devoid of intrinsic nature from the viewpoint of highest truth.^{...123)}

(122) BhK I. p199⁶, 10-14

*dharmasaṃgītau / / utpādanīrodhābhiniṣṭaḥ kulaputra
lokasaṃhīniveśaḥ / tasmāt tathāgato mahākāruṇiko lokasyottrāsapadapa-
rihārārthaṃ vyavakāraṇaśād uktavān utpadyate nirudhyate ceti na cātra
kasyacid dharmasyotpādḥ / iti /*

Māl P167a¹⁻² D153b⁴⁻⁵

*'phags pa chos yañ dag par sdud pa las kyañ / rigs kyi bu 'jig rten gnas pa 'di
ni skye ba dañ 'gag pa la mñon par žen pa yin pas de la de bžin gśegs pa thugs
rje chen po can gyis 'jig rten gyi skrag pa'i gnas yonś su spañ¹ ba'i phyir tha
sñad kyi dbaṅ gis skye'o // 'gag go žes gsuñs kyi rigs kyi bu 'di la chos 'ga' yañ
skye ba ni med do žes gsuñs so //*

NP P9b⁷—10a¹

*chos yañ dag par sdud pa las gsal ba kho nar gsuñs pa yin te / rigs kyi bu skye
ba dañ 'gag pa la mñon par žen pa la 'jig rten pa rnams žags pa yin te / de la de
bžin gśegs pa thugs rje chen pos 'jig rten gyis skrag pa'i gnas spañ bar bya ba'i
phyir skye ba dañ 'gag par 'gyur ro žes tha sñad du gsuñs pa yin gyi 'di la chos
'ga' yañ skye ba med do žes gsuñs pa yin no //*

仏說法集經 T. No. 761 p627a¹⁷⁻²⁰

善男子。爲愚癡凡夫著生滅法故。諸佛如來。以大慈悲爲護驚怖。隨順世諦作如是說諸
法生滅。而一切諸法不生不滅。

Dharmasaṃgīti-sūtra P. Vol. 36. No. 904, 46b²⁻³

*rigs kyi bu 'jig rten gnas pa skye ba dañ 'gag pa la mñon par chags pas de la de
bžin gśegs pa thugs rje chen pos 'jig rten dañ dhañ ba'i chos bsal ba'i phyir tha
sñad kyi dbaṅ gis skye'o // 'gag go žes gsuñs te / 'di la chos gañ yañ skye ba dañ
'gag pa med de /*

(123) Cf. Māl P180a³⁻⁵ D165a^{6-b}¹

*de ltar bcom ldan 'das kyis mdo de dañ de las rnam pa du mar dños po ma lus
pa ño bo ñid¹...med pa ñid...¹ du gsal bar mdzad mod kyi / de'i phyir
bcom ldan 'das kyis² yañ dag pa'i gsuñ rab kyi tshul ñes par ma zin pa rnams
kyis don dam pa'i lugs la rnam par sdañ bas re žig luñ gi sgo nas ni chos thams
cad ño bo ñid med par sgrub³ par nus pa ni⁴ ma yin te /⁵ žes smras pa gañ yin
pa de bsal⁶ ba⁷ yin no // 1. P om. 2. P has kyis 3. D has bsgrub 4. P om. 5. D
om. 6. P has gsal 7. D has ma*

Therefore, it is ascertained that to adhere to the arising of existences means delusion (*viparyāsa*), while, conversely, not to adhere means non-delusion.

[II.2.A.1.2.]

An inhabitant who is living in the world of beginningless transmigration (*saṃsāra*)—some person [viz., the Vaibhāṣika]—is forced to surrender to an evil spirit, i.e. attachment and persist as follows in order to advocate the unerring characteristic of the conventional truth and the highest truth :

⁽¹²⁴⁾...
When something is destroyed and something else is eliminated by examination, cognition of it does not arise, which then is an empirical existence (*saṃvṛtisat*) such as a pot or water. Everything else apart from that is an ultimate existence ^{...⁽¹²⁴⁾} (*paramārthasat*).

This statement cannot be free from error. The reason is as follows :

The other scholars maintain that it is real only from the standpoint of conventional truth that such objects as pot is imagined to exist as a whole (*avayavin*). However, the logical reason leads to inconclusiveness (*anaikāntika*) since it is questioned why the cognition of a pot, etc., does not arise when the pot, etc., are broken if they are, indeed, real from the viewpoint of highest truth. This is because if you want to regard “destruction” and “extinction,” then [the latter] is not identical with [the former]. Therefore, although the cognition of [those which are extinguished] is not produced, it is possible not to be produced because [such existence as pot] is unreal (*alīka*).

If you mean that [such existence as pot] is destroyed in part, then they

(124) Ak. VI. K°4

*yatra bhinne na tadbuddhir anyāpohe dhiyā ca tat / ghaṭāmbuvat saṃvṛtisat
paramārthasad anyathā//*

Cf. AbD K°304

*buddhyā yasyekṣyate cihnaṃ tatsaṃjñeyaṃ caturvidham / paramārthena
saṃvṛtyā dvayenāpekṣayā'pi ca//*

possess not only parts but also whole, hence, it is doubtful that the cognition [of such existence as pot] is not produced.

“When something else is eliminated by examination” becomes characterless since the meaning is very comprehensive. If a pot is examined by means of cognition, it is devoid of intrinsic nature as an ultimate reality in that it has parts. Likewise, atoms (*paramāṇu*) or cognition (*viññāna*) would also be conventional existence because they are equivalent to the case of [a pot].

If atoms are material (*mūrta*), it should necessarily be acknowledged that they consist of quarters (*deśa*). Otherwise, such existence as mountain cannot be accumulated (*saṃcita*) since a differentiation of quarters such as eastern quarter or northern quarter would be groundless. If so, [the atoms] would be none other than an empirical existence since they are devoid of intrinsic nature such as a pot in that they manifest having quarters [such as eastern quarter or northern quarter] in accordance with differentiation in quarters on account of their accumulation.

[II.2.A.2.]

Cognition (*viññāna*) must be regarded as intrinsically possessing an image (*ākāra*). The reason is that if cognition—since it is equal in nature to those which have conception at all times—does not possess

(125) Cf. Māl P242b⁸—243a¹ D219a⁶

bum pa la sogs pa gcig dañ du ma'i rañ bzin can kun rdzob pa yañ snañ ba'i phyir ro //

(126) Cf. Māl P239b⁸—240a² D216b⁵⁻⁶

Ses pa ni gdon mi za bar rnam pa dañ bcas par khas blañ¹ dgos so // de lta ma yin na yul gyi rnam pas ma bsgyur ba'i lus 'di yul 'dzin par rnam par² gžag par² mi 'thad pa ñid do // rnam pa dañ bcas pa ñid du khas len na ni 'di ño bo ñid gcig pa dañ bral³ ba'i gsal³ ba kho nar khas blañs pa ñid de /⁴ ses pa'i ño bo sna tshogs pa yin pa'i phyir ro // l. D has blañs 2. P has bžag pa 3. D has ba bsal 4. D has // 5. P om.

image (*ākāra*), it cannot definitely have the determined nature in terms of perceiving objects.

[II.2.A.3.]

Accordingly, cognition would be of conventional existence since it possesses manifold nature just like external object (*bāhyārtha*)¹²⁶⁾ and since no intrinsic nature can be found, even though [Yogin] examines manifold images respectively.

Then, according to this definition of conventional truth, all existences can be established as that which manifest and possess conventional nature. Therefore, only our [Yogācāra-mādhyamika] theory is based on [the Buddha's] doctrine.

It is declared in the *Laṅkāvatāra-sūtra* as follows :

⁽¹²⁷⁾ When intrinsic nature is examined by means of cognition (*buddhi*), it cannot be established. Therefore, [all existents] are said to be ineffable (*anābhilāpya*) and devoid of intrinsic nature.¹²⁷⁾

(127) LAS II-175 = X-167

buddhā vivocyamānānām svabhāvo nāvadhāryate / tasmād¹ anābhilāpyās te niḥsvabhāvās ca deśitāḥ // 1. yasmād tad X-167

PVT P227a³⁻⁴

blo yis rnam par gzigis na go / ño bo ñid ni gzuñ du med // de phyir de dag brjod med ciñ // ño bo ñid kyañ med par bsad ces gsuñs so //

MAV P65a⁸—b¹ D68a⁶

blo yis rnam par gzigis na ni // ño bo ñid ni gzuñ du med // de phyir de dag brjod med dañ // ño bo ñid kyañ med par bsad //

NP P 10b⁵⁻⁶

blo yis rnam par brtags na ni / ño bo ñid ni dmigs su med // de phyir de dag brjod med dañ // dños po med par bstan pa yin zes gsuñs pa yin no //

[II.2.B.]

[II.2.B.1.]

Another scholar advocates as follows :

^{(128)...} That which has power to produce effects (*artha-kriyā-samartha*) is an ultimate entity (*paramārthasat*), while everything else is an empirical entity (*saṃvṛtisaṭ*).^{... (128)} If, based upon proper convention, he advocates characteristics of an ultimate reality (*paramārthasat*) which capture [the minds] of ordinary people (*prthagjana*), then, this statement is reasonable. That is exactly why [that which has power to produce effects (*artha-kriyā-samartha*)] is definitely said to be a real entity as it is.

[II.2.B.2.]

[Objection:] That which possesses a unitary nature is a characteristic of ultimate reality (*paramārthasat*).^{... (129)}

[Answer:] In that case, you would be committing the same error as we [the Yogācāra-mādhyamika] have previously pointed out, because it is impossible for all existence to be established as an efficient function (*artha-kriyā*) from the viewpoint of highest truth. That is why [all existence] would be devoid of

(128) PV pratyakṣa V. 3.

*arthakriyāsamarthaṃ yat tad atra paramārthasat / anyat saṃvṛtisaṭ proktaṃ
te svasāmānyalakṣaṇe //*

(129) Cf. PV. pratyakṣa V. 358

*anyathaikasya bhāvasya nānārūpābhāsinaḥ / satyaṃ kathaṃ syur ākārās
tadekatvasya hānitaḥ //*

= Māl P187b⁴ D171b⁷

*de lta min na sna tshogs kyi // ño bo snañ ba'i dños gcig la // rnam pa ji ltar
bden 'gyur te // gcig pa ñid du ñams par 'gyur //*

Cf. AAPV W 632⁹⁻¹⁰

*syād etad bhrāntagrāhyagrāhakākārābhāvāt suptādyavasthāyāṃ svasaṃvittir
ekarūpā satyā bhaviṣyatīti.*

[Objection:] When falling asleep, a self-cognition (*svasaṃvitti*) which is characterized by a single nature (*eka-rūpa*) would be true, since there are no images of the perceived and the perceiver (*grāhya-grāhakākāra*) which are erroneous (*bhrānta*).

characteristics.

[Objection] The philosophers of the other Buddhist school advocate:
It is a reality that cognition is devoid of the images of the perceived and the perceiver (*grāhya-grāhakākāra*). And these dual images are a conventional reality (*saṁvṛtisatya*).⁽¹³⁰⁾

[Answer:] If you advocate that void (*śūnyatā*) means absolute negation (*prasajya-rūpa*), it is a reality that [the dual images] are non-existent.

[II.2.B.2.1.]

If you state that [void] means a relational negation (*pariyudāsa-rūpa*),⁽¹³¹⁾ the nature of cognition, apart from manifesting the dual [images], cannot be demonstrated to be a reality because it is unable to be established by the valid means of cognition (*pramāṇa*).⁽¹³¹⁾

[II.2.B.2.2.]

[Objection:] If the nondual cognition [which is devoid of the dual images] is not an ultimate entity (*paramārtha-sat*), what is the cause (*kāraṇa*) which manifests the dual [images]?⁽¹³²⁾

[Answer:] [Your inquiry] is not reasonable, for this [viz., the nondual cognition] and that [viz., the dual images] do not mutually have

(130) Cf. PV pratyakṣam V212, 213

*paricchedo'ntar anvo'yaṁ bhāgo bahir iva sthitaḥ / jñānasyābhedino
bhedapratibhāso hy upaplavaḥ // tatraikasyāpy abhāvena dvayam apy
avahīyate / tasmāt tad eva tasyāpi tattvaṁ yā dvayaśūnyatā //*

(131) Māl P181a¹⁻² D166a³⁻⁴

*de las ma gtogs pa'i 'bras bu gzan yod pa yaṁ ma yin te / 'di ltar khyed kyi ltar
na gñis su med pa de kho na 'bras bur 'gyur ba zig na de ñid bsgrub par bya ba
ñid kyi skabs yin pa'i phyir de yaṁ tshad mas grub pa ma yin no //*

There can be no other effect (*kārya*) independent of [nondual cognition], for according to your theory, [a self-cognition of] nonduality would be taken as an effect, however [self-cognition] itself should [first] be proven to have a cause and effect relationship. This also cannot be proven by means of a valid means of cognition (*pramāṇa*).

any intrinsic connection (*pratibandha*). The dual cannot be identical (*tādātmya*) to the nondual. The real and the unreal are contradictory in that they are characterized by their mutual exclusiveness (*paraspara-parihāra-sthiti-lakṣaṇa*).

(132) Cf. Māl P182b³⁻⁵ D167b³⁻⁴

śeṣ pa'i bdag ñid bden pa'i ño bo de la ni gañ gis na de la de ltar gsal rab tu snañ bar 'gyur ba¹ brdzun pa'i bdag ñid kyi rnam pa rnams de'i bdag ñid dañ / de las byuñ ba'i mīshan ñid kyi 'brel ba² 'ga' yañ med de / bden pa dañ mi bden pa phan tshun spañs te gnas pa'i mtshan ñid dag ni de'i bdag ñid du 'gal ba'i phyir la / mi bden pa yañ gañ las kyañ skye bar khas mi len pa'i phyir ro //
1. P has / 2. D has pa 3. D has//

If the nature of cognition (*jñāna*) is real (*satya*), there is neither the relation of identity (*tādātmya*) nor causation (*tadutpatti*) between a thing which truly manifests and images (*ākāra*) having an unreal nature. This is because it is incompatible for the real (*satya*) and the unreal (*alīka*), which are mutually exclusive (*paraspara-parihāra-sthiti-lakṣaṇa*), to have the relation of identity (*tādātmya*) and this does not explain how the real is produced from something. AAPV W632⁵⁻⁸

athāpi dvitīyaḥ pakṣas tatrāpi pratibandho bhavann ākārānām tādātmya-lakṣaṇo bhaven na tadutpattilakṣaṇaḥ. tat samānakālam anubhūyam-ānatvāt samānakālayoś ca hetuphalatvayogāt. tata's ca bhrāntivat tadavyatirekāt paratantratvaprasaṅgo durnivāra iti yatkiṃcid etat.

If, on the other hand, the second alternative is maintained, the necessary connection (*pratibandha*) between images (*ākāra*) [and cognition (*vijñāna*)] would not be a causal relation (*tadutpatti*) but a relation of identity (*tādātmya*). This is because they (*viz.*, images and cognition) are simultaneously perceived. It is impossible that a relation between two things (*viz.*, images and cognition) existing simultaneously is a causal relation (*hetuphalatva*). For this reason, it is difficult to avoid the fact that these [images] would come to have a dependent nature (*paratantratva*), since these [images] are not separate from it [*viz.*, cognition], like error (*bhrāntivat*). Otherwise, what would they be?

Cf. MAP P113a¹⁻³, D108a³⁻⁴, MAV P64b⁶ D676b⁵⁻⁶
AAPV W630²¹⁻²⁴

na ca jñānād ākārānām utpattir nirūpasya janyarūpāsambhavāt. nāpy ākārebhyo jñānāsyākārānām alīkatvenārthakriyāsāmarthyavirahāt. na ca tādātmyatadutpattibhyām anyañ sambandho'sti.

Images (*ākāra*) are not produced from a cognition (*jñāna*), since it is impossible for a non-existent (*nirūpa*) to be produced. A cognition (*jñāna*) is also not produced from images (*ākāra*), since images are devoid of efficient capability (*arthakriyāsāmarthyā*) because of their unreality (*alīkatva*). Then there is no inevitable connection (*sambhandha*) apart from a relation of identity (*tādātmya*) and a causal relation (*tadutpatti*).

[II.2.B.2.3.]

Moreover, there is no causal relationship (*tadutpatti*) [between the dual and the nondual] since that which is unreal cannot be produced by something else just like the horns of rabbit. Otherwise, this [dual images] would not have an imaginary constructed nature (*parikalpita-svabhāva*), but an interdependent nature (*paratantra-svabhāva*). This is exactly why if [the dual images] have nothing to do with cognition, they could not be manifested just like the horns of rabbit.

If the nature of cognition apart from the dual [images] is still something other than the dual, then the dual [images] themselves would not be manifested because cognition cannot be characterized by the dual [images]. The nature of cognition is described as follows: it is illuminated by its own without depending upon other illumination just like the surface of space (*ākāśa*) or wick.

(133) cf. Māl P181a² D166a⁴

gñis su snañ ba gañ yin pa de ni ri boñ gi rva dan 'dra ba'i phyir 'bras bu ma yin' no //

Just as the manifestation of dichotomy [viz., images of the perceived and the perceiver] is equivalent to the horns of a rabbit [viz., non-existent] [according to your theory,] it cannot be an effect.

(134) AAPV W631⁸⁻¹⁰

atha mā bhūd ayañ doṣa iti hetumattvam abhyupagamyate tadā praṭītyasamutpannatvād grāhyagrāhakākārayoḥ kalpitatvābhāvāt paratantratāsvabhāvaḥ prasajyate yato na praṭītyasamutpatter anyat pāratantryam.

If, in order to avoid such kind of error (*doṣa*), you admit that an image (*ākāra*) has any cause (*hetu*), then it (viz., an image) would be dependently originated (*praṭītyasamutpannatva*). Therefore, both the images of the perceived and the perceiver (*grāhya-grāhakākāra*) are devoid of imaginary nature (*kalpitatva*). They (viz., images) would have a dependent nature (*paratantratā-svabhāva*). This is because there is not a dependent nature (*paratantrya*) separate from dependent origination (*praṭītyasamutpatti*).

(135) cf. Māl P180b⁶ D166a¹

gñis su snañ ba yañ brdzun pa ñid yin na ni śes pa'i ño bo gañ don dam par srid par 'gyur ba gžan ci žig lus /

If the manifestation of the dichotomy [of cognition] is also unreal, how can the other kind of cognition, which is able to exist from the viewpoint of highest truth, exist?

The dual [images] are [manifested by their own just like cognition]: thus, it is not reasonable that they are not of the nature of cognition.¹³⁶
 If the dual [images] are nature of cognition and unreal [at the same time], it would obviously mean that the nature of cognition is unreal.¹³⁷

[II.2.B.2.4.]

In addition, it is not reasonable in the first place to assert that nondual cognition (*jñāna*) which is real possesses eternal (*nitya*) nature, for we have already detailed the inconsistency with regard to eternal existent.⁽¹³⁸⁾ It would be of no use for seekers to endeavor to attain

(136) Māl P181b⁸-182a¹ D167a¹⁻²

'di ltar gañ žig bdag ñid kho na rab tu gsal žiñ gsal ba gžan la mi blos¹ pa de ni rtogs pa'i mtshan ñid yin no // lus dañ // sa dañ / ri dañ / chu bo dañ / rgya mtho la sogs pa rnam pa sna tshogs phyi rol gyi ño bo ñid du mdun na snañ ba'i don gañ yin pa de ni bdag ñid kho nas gsal ba'i phyir rtogs pa'i ño bo ñid las mi 'da' bar 'jug go // 1. D has ltos

The reason is as follows: knowledge is characterized by its nature in that it is illuminated by itself and that it does not depend upon any other illumination (*prakāśa*). As the various images (*ākāra*) which manifest in our presence as elements characteristic of the external world such as body, earth, mountain, river and ocean are illuminated by themselves, they do not transcend the range of knowledge. [Therefore, images are illuminated by themselves just as knowledge.] MAP P132a⁵⁻⁶ D124a⁶⁻⁷

nañ gi dños po rnam par śes pa'i bdag ñid don dam par bkag tu zin kyañ / de ni kun rdzob tu gsal ba'i bdag ñid du rañ gis grub pa'i phyir la / phyi rol gyi ni bem¹ po'i ño bo yin pa'i phyir rañ gis grub pa yañ ma yin la / 1. D has bems

(137) Māl P182b⁶⁻⁸ D167b⁵⁻⁷

de lta bas na gdon mi za bar rtogs pa'i ño bo dañ tha mi dad pa'i rañ gi ño bo'i rnam pa mi bden pa'i bdag ñid rñams snañ bar khas blañs pa'i phyir de'i bdag ñid¹ kyi mtshan ñid¹ kyiś 'brel bar² khas blañ dgos so // de'i phyir gñi ga'añ brdzun pa ñid du gyur to // de lta ma yin na ni ji ltar brdzun pa'i rnam pa rñams dañ lhan cig rtogs pa'i ño bo ñid de'i bdag ñid du ñams su myoñ bar 'gyur / 1. P om. 2. D has par

You should surely acknowledge a relation of identity (*tādātmya*) between them, since the manifestation of unreal images [in the present case], which do not differ from the nature of cognition, are acknowledged. Thus both of them become unreal (*alīka*). Otherwise [if there is not a relation of identity between cognition and images], how can an unreal image (*ākāra*) and the nature of cognition be perceived as an identity?

(138) I.B.2.1. ~ I.B.2.1.2 of SDNS (1).

liberation (*mokṣa*) in that the cultivation of contemplative tranquility (*yoga*) and other [practices] does not bear any result, since that which is eternal is devoid of any kind of attribute (*viśeṣa*).

[II. 2. B. 2. 5.]

It is also not resonable from the viewpoint of highest truth to assert that [the nondual cognition which is real] is transient (⁽¹³⁹⁾*anitya*). The reason is that the production [of that which is transient], whether it possesses cause (*kāraṇa*) or not, is negated. That is why it is not reasonable for that which is non-arising to be transient.

[II. 2. B. 2. 6.]

There is also no other nature apart from [the eternal or the transient].

[II. 2. B. 2. 7.]

Therefore, it is reasonable from the point of view of highest truth (*paramārthatas*) to maintain that all existents are devoid of intrinsic nature (*niḥsvabhāvatā*) since this devoidness of intrinsic nature pervades all existents (*bhāva*) and is established by the valid means of cognition (⁽¹⁴⁰⁾*pramāṇa*). That is exactly why the Blessed One proclaimed as follows:

(139) I.B.2.2. ~ I.B.2.2.3.6. of SDNS (2).

(140) Cf. Māl P198a⁵⁻⁶ D181a⁶

*kho bo cag kyañ tshig tsam gyis chos thams cad ño bo ñid med par sgrub pa
yañ ma yin la / thal bar sgrub pa tsam kyañ ma yin no // 'o na ci ze na /
yañ dag pa'i tshad ma ñid kyis sgrub po //*

(141) BST. No. 2 SRS IX, 47.

*svabhāvasūnyāḥ sada sarvadharmā vastuḥ vibhāventi jināna putrāḥ / sarveṇa
sarvaṁ bhava sarvasūnyaṁ prādeśiki sūnyatā tīrthikānām // 47 //*

Māl P. 168a¹⁻² D155a¹⁻²

*'phags pa tiñ ñe 'dzin gyi rgyal po las / chos kun rtag tu ño bo ñid kyis stoñ //
rgyal ba'i sras rnams dños po rnam par 'jig / srid pa thams cad rnam pa kun tu
stoñ /¹ ñi tshe'i stoñ ñid mu stegs can rnams kyi // 1. D has /*

MAV P82a⁸ D81b⁷—82a¹

*zla ba sgron ma'i tiñ ñe 'dzin las 'di skad du chos rnams thams cad rtag tu rañ
bzin stoñ //¹ 1. P om.*

MAP P142a⁶⁻⁷ D132b³⁻⁴

*rgyal sras rnams kyi¹ dños po rnams bśig na // srid pa kun ni yoñ gis thams cad
stoñ // phyogs gcig stoñ ñid mu stegs can rnams kyi //² 1. D has kyi 2. P has /*

All existents are always devoid of intrinsic nature.

Oh, Son of Victor (*jina*)! All existents are extinct. All transmigratory existences are entirely empty (*śūnya*).

On the other hand, a heretic asserts that only some existents are empty. ...⁽¹⁴¹⁾

[II. 3.]

[II. 3. 1.]

^{(142)...} Then, a contemplator (*prekṣāvat*) who seeks to remove emotive hindrance (*kleśāvaraṇa*) and intellectual hindrance (*jñeyāvaraṇa*) must contemplatively practice the path of seeing that all existents are devoid of intrinsic nature, for the hindrance (*āvaraṇa*) originates in erroneous conception (*viparyāsa*). That is why all kinds of hindrance would be removed by means of this practice which leads [to the realization] that all existence is devoid of intrinsic nature as opposed to all kinds of erroneous conception (*viparyāsa*); ⁽¹⁴²⁾ this is because the source [of inverted conception] ⁽¹⁴³⁾ is destroyed, as that erroneous conception regarding existence (*bhāva*), etc., is eliminated. Therefore all kinds of hindrance ⁽¹⁴³⁾ would be destroyed.

^{(144)...} It is also said in the *Satyadvayanirdeśa* as follows :

“Oh Mañjuśrī! How are defilements (*kleśa*) full comprehended? Mañjuśrī replied: One conceives by mistake that all existents—which are not arisen (*ajāta*) and not produced (*anutpanna*) at all from the viewpoint of highest truth (*paramārthatas*)—are non-existent from the standpoint of conventional truth (*saṁvṛtyā*). Thought-construction

(142) cf. Māl P274a²⁻³ D243b²⁻³

'phags pa bden pa gñis la 'jug pa las kyañ / ñon moñs pa thams cad kyi rtsa ba ni dños por mñon par žen pa yin pa'i phyir chos thams cad ño bo ñid med par bsgom pa kho nas ñon moñs pa spoñ gi lam gžan gyis ni ma yin no źes bstan te /

(143) cf. BhK I. P215³⁻⁶

anena ca yogābhyāsenā sarvabhāvādivikalpānāṁ prahāṇāt sakalabhāvādiviparyāsasyāvidyāsvabhāvasya kleśāvaraṇāmūlasya prahāṇam / tato mūlocchedāt kleśāvaraṇaṁ samyak prahīyate /

(*saṃkalpa*) and discrimination (*vikalpa*) are produced from erroneous conception (*viparyāsa*). Irrational thought (*ayoniśo-manasikāra*) is produced from thought-construction and discrimination. The exaggerating of permanent self (*ātma-samāropa*) is produced from irrational thought. Delusive view (*drṣṭi-paryuttāna*) is produced from the exaggeration of permanent self. Defilement (*kleśa*) is produced from obsession. Oh Devaputra! He who completely understands that all existents are not arisen (*ajāta*), not produced (*anutpanna*) and non-existent (*abhāva*) is free from erroneous conception from the point of view of highest truth. He who is free from erroneous conception, from the viewpoint of highest truth, is detached from discrimination (*avikalpa*). He who does not possess discrimination is reasonable (*yonīśa*). He who is reasonable does not falsely construct the permanent self. He who does not falsely construct the permanent self does not possess deluded views. Furthermore, he does not possess any deluded views with regard to perfect release (*nirvāṇa*). Thus, he who abides in non-arising is seen as a person who completely eliminates defilement (*kleśa*). This is referred to as “abstaining from defilement.” Oh Devaputra! When one comprehends that defilement is completely empty (*śūnya*), non-existent (*abhāva*) and transitory (*anitya*) from the viewpoint of highest truth by means of cognition (*jñāna*) which is devoid of defilement, he arrives at a complete understanding (*prajñātā*) of defilements (*kleśa*). Oh Devaputra! Just as a person who fully comprehends the nature of a poisonous snake can suppress its poison, Oh Devaputra!, he who completely understands the nature of defilements, can suppress the defilements. Devaputra asked Mañjuśrī “What is the nature of defilements (*kleśa*)?”

Mañjuśrī replied as follows: It is detailed that the nature of defilements lies in the conceptual construction (*kalpanā*) with regard to that all existents are completely not arisen, not produced, and not existed from the viewpoint of highest truth?^{144a)}

Now, erroneous conception (*viparyāsa*) with respect to such [categories] as existent (*bhāva*) pervades all kinds of erroneous conception. Hence it

follows that all kinds of erroneous conception are renounced when [the former] is removed. That is why an intellectual hindrance (*jñeyāvaraṇa*) is completely expelled when [erroneous conception with respect to such categories as existent] is removed, for hindrance (*āvaraṇa*) is characterized by erroneous conception as its own nature. Then, the connection (*pratibandha*) [between cognition and hindrance] does not exist when an intellectual hindrance is removed, hence the intuitive perception without hindrance of a contemplative saint (*yogi-pratyakṣa*) possesses a ray of wisdom (*jñānāloka*) that operates everywhere just as a ray of the sun shines in the sky without clouds. The reason is that

(144) BhK I. pp.215⁶—216¹⁹

^(144a...)tathā cokaṁ satyadvayanirdeśe / katham mañjuśrīḥ kleśa vinayaṁ
gacchanti / katham kleśāḥ parijñātā bhavanti / mañjuśrīr āha / paramārthato'
tyantājātānutpannābhāveṣu sarvadharmeṣu saṁvṛtyāsadviparyāsaḥ / tasmād
asadviparyāsāt saṁkalpavikalpaḥ / tasmād saṁkalpavikalpād
ayoniśomanasikāraḥ / tasmād ayoniśomanasikārād ātmasamāropaḥ / tasmād
ātmasamāropād dṛṣṭiparyutthānam / tasmād dṛṣṭiparyutthānāt kleśāḥ
pravartante / yaḥ punar devaputra paramārthato' tyantājātānutpannābhāvān
sarvadharmān prajānāti sa paramārthato'viparyastaḥ / yaś ca
paramārthato'viparyastaḥ so'vikalpaḥ / yaś cāvikalpaḥ sa yoniśaḥ prayuktaḥ /
yaś ca yoniśaḥ paryuktas tasyātmāsamāropo na bhavati / tasyātmāsamāropo
na bhavati tasya dṛṣṭiparyutthānam na bhavati / yāvat paramārthato
nirvāṇadrṣṭisarvadrṣṭiparyutthānam api na bhavati / tasyaivam
anutpādvahāriṇaḥ kleśā atyantaṁ vinitā draṣṭavyāḥ / ayam ucyaṭe
kleśavinayaḥ yadā devaputra kleśān nirābhāseṇa jñānena paramārthato'
tyantaśūnyān atyantaḥbhāvān atyantaṇityān prajānāti tadā devaputra
kleśāḥ parijñātā bhavanti / tatra yathāpi nāma devaputra yā
āśviṣasya gotraṁ prajānāti / sa tasyāśviṣasya viśaṁ śamayati / evam eva
devaputra yaḥ kleśānāṁ gotraṁ prajānāti tasya kleśāḥ praśāmyanti /
devaputra āha / kataman mañjuśrīḥ kleśānāṁ gotraṁ / āha / yāvad eṣā
paramārthato' tyantājātānutpannābhāveṣu sarvadharmeṣu kalpanā idaṁ
kleśānāṁ gotraṁ iti vistarāḥ...^(144a) / bhāvādiviparyāseṇa ca sak-
alaviparyāsayā vyāptatvāt / tatprahāṇe sakalaviparyāsaprahāṇāt /
jñeyāvaraṇam apy anena samyak prahīyate viparyāsalakṣaṇatvād āvara-
ṇasya / jñeyāvaraṇa ca prahīṇe pratibandhābhāvād ravikiraṇavad
apagatameghādāvaraṇe nabhasi sarvatrāvyāhato yogipratyakṣo jñānālokaḥ
pravartate / tathā hi vastusvabhāvaprakāśarūpaṁ vijñānam / tac ca
saṁnīhitam api vastu pratibandhasadbhāvān na prakāśayati / pra-
tibandhābhāve tu saty acintyaśaktiviśeṣalābhāt kimiti sakalam eva vastu
yathāvan na prakāśayet / ataḥ saṁvṛtiparamārtharūpeṇa sakalasya vastuno
yathāvat parijñānāt sarvajñatvam avāpyate / ato'yaṁ evāvaraṇaprahāṇe
sarvajñatvābhigame ca paramo mārgaḥ /

cognition (*vijñāna*) is characterized by its illumination (*prakāśa*) which is the nature of entities (*vastu-svabhāva*).

And then, even though [illumination] is placed nearby, an existence is still not illuminated when a connection [between cognition and the hindrance] exists. If there is no connection [between the two], how could all kinds of entities (*vastu*) not be illuminated as they are since transcendental power is attained. That is why omniscience (*saervajñatva*) is attained because all kinds of entities are completely known from the standpoint of both conventional and highest truth (*saṃvṛti-paramārtha*). Accordingly, this path (*mārga*) is supreme in that omniscience, which removes all hindrance, is attained.¹⁴⁴⁾

(144a) Māl P274a³—b⁸ D243b³—244a⁵

ji ltar ñon moñs pa rnams yoñs su śes par 'gyur / 'jam dpal gis smra pa / don dam par chos thams cad śin tu ma skyes śiñ ma byuñ ba'i dños po dgal / kun rdzob tu yod pa ma yin pa las phyin ci log ste / yod pa ma yin pa las phyin ci log pa de las kun tu rtog pa dañ / rnam par rtog pa 'byuñ ño // kun tu rtog pa dañ / rnam par rtog pa de las tshul bžin ma yin pa yid la byed pa 'byuñ ño // tshul bžin ma yin pa yid la byed pa de las bdag tu sgro 'dogs pa 'byuñ ño // bdag tu sgro 'dogs pa de las lta ba kun nas dkris pa 'byuñ ño / lta ba kun nas dkris pa de las ñon moñs pa rnams 'byuñ ño // lha'i bu gañ gis chos thams cad don dam par śin tu ma skyes pa dañ / ma byuñ bar rab tu śes pa med pa'i tshul gyis rab tu śes pa de ni don dam par phyin ci log pa ma yin no // gañ žig don dam par phyin ci ma log pa de ni kun tu¹ mi rtog rnam par mi rtog go // ² gañ mi rtog kun tu mi rtog pa de ni tshul bžin du žugs pa yin no // gañ tshul bžin du žugs pa de ni don dam par yod pa ma yin pa la sgro 'dogs par mi 'gyur ro // gañ don dam par yod pa ma yin pa la sgro 'dogs par mi 'gyur ba de la lta ba kun nas ldañ bar mi 'gyur te / don dam par mya ñan las 'das par lta ba kun nas ldañ ba'i bar du yañ mi 'gyur ro // skye ba med pa la gnas pa de ñid kyi ñon moñs pa rnams mthoñ ba med pa'i tshul gyis śin tu mthoñ bar blta ste / 'di ni ñon moñs pa 'dul ba zes bya'o // ³ lha'i bu gañ gi tshe ñon moñs pa rnams snañ ba med pa'i śes rab dañ ye śes kyis don dam par śin tu stoñ pa dañ / ⁴ śin tu mtshan ma med pa dañ / don dam par dños po rnams śin tu ma skyes śiñ ma byuñ bar rab tu śes pa med pa'i tshul gyis⁵ rab tu śes pa de'i tshe lha'i bu ñon moñs pa rnams rab tu śes pa med pa'i tshul gyis yoñs su śes pa yin no // lha'i bu 'di lta ste dper na gañ sbrul gyi rigs 'don pa des ni dug ži bar byed do // lha'i bu gañ žig ñon moñs pa rnams kyi rigs rab tu śes pa de ni ñon moñs pa rnams śin tu mi dmigs pa'i tshul gyis rab tu ži bar 'gyur ro // lha'i bus smras pa / 'jam dpal ñon moñs pa rnams kyi rigs gañ yin / 'jam dpal gyis smras pa / lha'i bu don dam par chos thams cad śin tu ma skyes śiñ ma byuñ ba'i dños po dag la kun tu rtog pa gañ yin pa 'di ni ñon moñs pa rnams kyi rigs yin no zes gañ gsuñs pa yin no // 1. P om. 2. P has / 3. P has / 4. P has // 5. P has/

[II. 3. 2.]

Therefore, he who wants to attain the stage of omniscience should follow the path of emptiness (*śūnyatā*) that leads to truth and to wisdom (*prajñā*) which is combined with skillful means (*upāya*). He should not follow only one of the two. If he follows only wisdom which is not combined with skillful means, he falls into [the realm of] perfect release (*nirvāṇa*) in that he actually realizes extinction (*nirodha*) like the *śrāvakas*. On the other hand, if he follows only skillful means (*upāya*), he also falls into the world of transmigration (*saṃsāra*) since he holds erroneous conception (*viparyāsa*).⁽¹⁴⁵⁾ That is why the path of the *bodhisattvas* is the primary means which leads us to the perfect release that does not cling to the particular nature of skillful means and wisdom, since [*bodhisattvas*] do not dwell in the world of transmigration by means of wisdom (*prajñā*)⁽¹⁴⁵⁾ and not enter the peaceful world (*nirvāṇa*) by virtue of skillful means.

Similarly,⁽¹⁴⁶⁾ it is also declared in the *Āryagayāśrīśa* as follows :

The path (*mārga*) of *bodhisattvas* is summed up as being two-fold: If

(145) BhK II. p65¹⁸⁻²¹

byañ chub sems dpa' rnam kyī lam ni thabs dañ ldan par 'dod de / des na mi gnas pa'i mya ṇan las 'das pa thob ste / śes rab kyī stobs kyis ni 'khor bar mi ltuñ la / thabs kyī stobs kyis ni mya ṇan las 'das par mi ltuñ ba'i phyir ro //

(146) BhK I. 194¹¹⁻¹⁵

āryagayāśrīśe cōktam / dvāv imau bodhisattvānām saṃkṣiptau mārgau / dvābhyām mārgābhyām samanvāgatā bodhisattvā mahāsattvāḥ kṣipram anuttarām samyaksambodhim abhisambhotsyante / katamau dvau / upāyaś ca prajñā ca / iti /

BhK III. 14¹⁶⁻¹⁸

yathoktam āryagayāśrīśe / dvāv imau bodhisattvānām saṃkṣiptau mārgau / katamau dvau / yad uta prajñā copāyaś ca /

BhK II. 65²²⁻²⁴

de bas na 'phags pa ga ya go'i ri las / byañ chub sems dpa' rnam kyī lam ni mdor bsduṅ na 'di gñis te / gñis gañ ze na / 'di lta ste / thabs dañ śes rab bo zes bka' stsal to //

伽耶山頂經 T14. 485b¹⁴⁻¹⁶

諸菩薩摩訶薩略道有二種。諸菩薩摩訶薩以是二道。疾得阿耨多羅三藐三菩提。何等為二。一者方便道二者慧道。

[*bodhisattvas*] achieve two kinds of paths, they can immediately attain supreme enlightenment (*anuttarāṃ samyaksambodhim*). Then what are the two? They are wisdom (*prajñā*) and skillful means (*upāya*).¹⁴⁶⁾

In addition,¹⁴⁷⁾ it is also said in the *Āryavimalakīrtinirdeśa* as follows :

Wisdom devoid of skillful means and skillful means devoid of wisdom are bondage for *bodhisattvas*, whereas wisdom combined with skillful means and skillful means combined with wisdom are a final emancipation (*mokṣatva*).¹⁴⁷⁾

¹⁴⁸⁾ That is why after they have put forth the *bodhi-citta* previously associated with the great compassion (*māhā-karuṇā*) towards all sentient beings (*sattva*), [*bodhisattvas*] must attain the rank of omniscience (*sarvajñā*). Accordingly, they must practice and cultivate the practices of wisdom and skillful means such as generosity (*dāna*) which is thoroughly characterized by the aggregation of moral merit (*puṇya-sambhāva*).¹⁴⁸⁾

(147) BhK I. 194⁸⁻¹¹

āryavimalakīrtinirdeśe prajñārahitaupāya upāyarahitā ca prajñā bodhisattvānāṃ bandhanam ity uktam / upāyasahitā prajñā prajñāsahita upāyo mokṣatvena varṇitaḥ /

BhK III. 22¹⁰⁻¹⁴

uktam āryavimalakīrtinirdeśe copāyād bhavati saṃsāragamanam bodhisattvānāṃ mokṣaḥ / upāyarahitā ca prajñā bandhaḥ / prajñārahitaś copāyo bandhaḥ / prajñāsahita upāyo mokṣaḥ / upāyasahitā prajñā mokṣa iti varṇitam /

BhK II. 67⁴⁻¹¹

'phags pa dri ma med par grags pas bstan pa las kyañ / byañ chubs sems dpa' rnam kyī 'chiñ ba ni gañ / thar pa ni gañ ze na / thabs med par srid pa'i 'gro ba yohs su 'dzin pa ni byañ chub sems dpa'i 'chiñ ba'o // thabs kyis srid pa'i 'gro bar 'gro ba ni thar pa'o // thabs kyis ma zin pa'i śes rab ni 'chiñ ba'o // thabs kyis zin pa'i śes rab ni thar pa'o // śes rab kyis ma zin pa'i thabs ni 'chiñ ba'o // śes rab kyis zin pa'i thabs ni thar pa'o zes rgya cher bka' stsal to //

Āryāvikalpa-praveśa-dhāraṇī-ṭīkā P163b²⁻³

'phags pa drim med par grags pas bstan pa la sogs pa las kyañ / thabs dañ bral ba'i śes rab 'ba' zig ston pa ni byañ chub sems dpa'i 'chiñ ba zes gsuñs so //

(148) APDṬ P163b³⁻⁴

de lta bas na byañ chub sems dpas dus thams cad du sñiñ rje chen po shon du byas la sbyin pa la sogs pa bsod nams dañ ye śes kyī tshogs sgrub pa la nes par brtson par bya'o //

^{(149)...} Then, by removing the two extreme ideas of exaggerating (*samāropa*) and minimizing (*apavāda*), *bodhisattvas* proceed upon the middle path (*madhyamā pratipad*). They do not degenerate into the extreme of exaggeration since they completely comprehend the nature of all kinds of existence as they are. They also do not degenerate into the extreme of minimizing, since according to the tenet of skillful means (*upāya*) they do not in a nihilistic manner deny such [virtues] as giving (*dāna*) from the standpoint of conventional truth which possesses all kinds of merit.

^{(150)...} They abide by [the truth of] emptiness (*sūnyatā*) in order to expel the wind of erroneous conception (*viparyāsa*) just as one who is benumbed by a cold wind warms himself at the fire, yet they still do not actually attain [the truth of emptiness].⁽¹⁵⁰⁾

Likewise,^{(151)...} it is also stated in the *Ārya-daśadharmaka-nāma-mahāyāna-sūtra* as follows :

For instance, even if one respects, devotes, honors, reveres, adores, worships and venerates fire, he still does not think that he must grasp fire by his hands just because he honors, reveres, adores, worships and

(149) BhK I. p197⁷⁻¹⁰

*anyā ca prajñopāyasvarūpayā pratipadā samāropāpavādāntavivarjanena
madhyamā pratipad udbhāvitā / prajñayā samāropāntasya varjanād
upāyenāpavādāntasya varjanāt /*

(150) BhK II. p67¹⁷⁻²⁰

*de lta bas na lhags pas ñen pa me la bsten pa bžin du byaṅ chub sems dpas
phyin ci log gi lhags pa tsam spaṅ ba'i phyir thabs daṅ bcas pa'i śes rab kyi stoṅ
pa ñid bsten par bya'i / ñan thos bžin du mñon du ni mi bya ste /*

(151) BhK II. pp.67²⁰—69⁸

*'phags pa chos bcu pa'i mdo las ji skad du / rigs kyi bu 'di lta ste / dper na mi
la la zīg me yoṅs su spyod par gyur te / de me de la bsti staṅ byed / bla mar
byed kyaṅ de 'di sñam du bdag gis me de la bsti staṅ byas / bla mar byas / ri
mor byas kyaṅ 'di la lag pa gñis kyi yoṅs su gzuṅ bar bya'o sñam du mi sems
so // de ci'i phyir ze na / gži de las bdag la lus kyi sdug bśhal ba'am / sems kyi
yid mi bde bar 'gyur du 'oṅ sñam pa'i phyir ro // de bžin du byaṅ chub sems
dpa' yaṅ mya ñan las 'das pa'i bsam pa can yaṅ yin la mya ñan las 'das pa
mñon sum du yaṅ mi byed do // de ci'i phyir ze na / gži de las bdag byaṅ chub
las phyir ldog par 'gyur du 'oṅ sñam pa'i phyir ro*

venerates it.

[Objection:] What is the reason?

[Answer:] The reason is that he thinks that his body will suffer from pain and his mind will become uncomfortable if he grasps [the fire]. Similarly, even if *bodhisattvas* long for, depend upon, fall into and arrive at perfect release (*nirvāṇa*), they still would not actually attain perfect release.

[Objection:] For what purpose do they do so?

[Answer:] It is because if they do so, they would recede from the supreme enlightenment (*bodhi*).⁽¹⁵¹⁾

We must comprehend clearly the full details of skillful means (*upāya*) and wisdom (*prajñā*) [*described*] in such *sūtras* as the *Akṣayamatīnirdeśa-sūtra*.⁽¹⁵²⁾

[Objection:] In short, what are the skillful means of the *bodhisattvas*?

[Answer:] “Skillful means (*upāya*)” signifies that after having understood that all existence is devoid of intrinsic nature by means of wisdom [*bodhisattvas*] depend upon such [virtues] as generosity (*dāna*); these virtues are aggregations of all kinds of merit (*puṇya-saṃbhāva*) obtained by means of observing sentient beings (*sattva*) solely with great compassion (*mahā-karṇā*) and emptiness (*śūnyatā*)—as if they are an illusion (*māyā*), etc., and devoid of erroneous conception (*aviparyāsa*).⁽¹⁵²⁾ Therefore, when [*bodhisattva*] attains [*by means of skillful means (upāya)*] the accomplishments of all kinds of prosperity⁽¹⁵³⁾

(152) cf. BhK II. pp.71²¹—73¹

'phags pa blo gros mi zad pas bstan pa las ji skad du / de la byañ chub sems
dpa'i thabs ni gañ / śes rab mñon par sgrub pa ni gañ ze na / gañ gi phyir
mñam par gźag pa na sems can la lta bas na sñiñ rje chen po'i dmigs pa la sems
ñe bar 'jog pa de ni de'i thabs so // gañ gi phyir źi ba dañ rab tu źi bar sñoms
par 'jug pa de ni de'i śes rab bo

(*abhyudaya*)—great enjoyment (*mahā-bhoga*), Buddha land (*kṣetra*), [salvation for] the world of transmigration (*saṃsāra*) and physical body (*rūpa-kāya*), etc., of the Tathāgata,—he remains [in this world] to lead all sentient beings in the various transmigratory states (*gati*) to all kinds of welfare (*hita*) and happiness (*sukha*).¹⁵³ That is why a contemplator (*prekṣavat*) should make every endeavor to achieve virtue (*guṇa*) after having developed pure confidence (*prasāda*) in the Buddha.

[II. 4.]

⁽¹⁵⁴⁾ Thus in expounding the middle way, I attain moral merit (*puṇya*), by which I hope that all sentient beings of the various transmigrating states (*gati*) will attain the middle way. He who is not filled with virtue (*guṇa*) is just like a lake without water. Sages who have removed the

(153) cf. BhK I. p197³⁻⁶

*evaṃ hi bhagavatām apratiṣṭhitanirvāṇaṃ sidhyati / tathā hi dānāder
upāyasya rūpakāyakṣetraparivārādīmahābhogatāphalasam̐patparigrahād bha-
gavatāṃ na nirvāṇe¹⁵³vathānam /*

BhK II. p59¹⁴⁻¹⁷

*byañ chub sems dpa' ni sems can thams cad yohs su smin par byed pa dañ / zñ
dañ / gyog 'khor mañ po la sogs pa phun sum tshogs par gyur pa'i thabs sbyin
pa la sogs pa'i dge ba ñes par bsten par bya dgos so //*

BhK III. pp21¹⁶—22¹

*yā ca buddhabodhisattvānāṃ rūpakāyakṣetrapariśuddhi prabhāparivāramahā-
bhogatādisam̐pattir dānādīpuṇyasam̐bhārāphalasattvena tatra tatra sūtre
varṇitā bhagavatā sāpi virudhyate /*

(154) BhK III. pp30¹⁴—31¹

*prakāśya yat prāpi mayā śubham asamapaddhitam / puṇyam astu janas tena
prāpto madhyamapaddhitam / dūṛikṛterśyādimalā hi santo guṇair atṛptāḥ
salilair ivābdhīḥ / vivecyā grhṇanti subhāṣitāni hamsāḥ payo yat payasi
prahr̥ṣṭāḥ /*

BhK II p81¹⁵⁻¹⁸, 81⁷⁻¹⁰

*de ltar dbu ma'i lam bsad pas // bdag gis bsod nams gañ thob pa // de yis skye
bo ma lus pa // dbu ma'i lam ni thob par sog //*

*dam pa phrag dog la sogs dri ma thag bsriṅs pa // yon tan rnam kyis mi ñoms
chu yi mtsho 'dra dag // rnam par phye nas legs par bsad rnam 'dzin byed de //
ñañ pa rab dga' chu las 'o ma len pa bzñ //*

defilement of envy attain the true teaching just as a delighted swan selects milk from water. Therefore, after carefully selecting without failure the essence of the true teaching from mixture [of various teachings], sages must discard false teachings like poison.

The *Sarvadharmāṇiṣyabhāvasiddhi* which has been composed by Ācārya-Kamalaśīla is completed. This is translated, revised and edited by Śilendrabodhi, an Indian scholar and dPal brtsegs rakṣita, a great editor.

III. Tibetan Text of the *Sarvadharmaniḥsvabhāvasiddhi* of Kamalaśīla Part IV.

- P330a³ [II.] [II. 1.] [II. 2.]
D286a⁵ de ni luñ gis kyañ bsgrub par bya ste / de la *glañ po rtsal gyi*
C283a⁶ *mdo* las / gañ la skye ba srid pa yi // dños po 'ga' yañ mi rñed
N316a⁵ do /rañ bzin med pa'i dños rnam la // byis pa dag ni skye⁽¹⁾
bar 'dod // ces gsuñs so //
'phags pa dkon⁽²⁾ mchog 'byuñ gnas kyi mdo las kyañ / gañ
○C283b la rañ ○bzin yod⁽³⁾ pa ma yin ⁽⁴⁾ pa // ⁽⁵⁾ rañ bzin med de gzan
rkyen ji ltar 'gyur // rañ bzin med pas gzan ci skyed 'gyur zes
// rgyu de de bzin gsegs pas bstan pa yin // ⁽⁶⁾ zes gsuñs⁽⁷⁾ so //
N316b *klu'i rgyal po rgya mtshos zus pa'i mdo* las kyañ / sñon gyi
mtha' stoñ phyi ma'i mtha' stoñ zin / ⁽⁸⁾ skye dan 'jig dan
D286b gnas pa'i dños po stoñ // 'di ni dños min dños po med pa'añ
min // chos rnam thams cad rañ gi ño bos stoñ // ⁽⁹⁾ zes gsuñs
so //
'phags pa tiñ ñe 'dzin gyi rgyal po'i⁽¹⁰⁾ mdo las kyañ / dper
na chu šiñ rlon⁽¹¹⁾ pa'i sdoñ po la⁽¹²⁾ // sñiñ po 'dod mis rnam
par bsig na yañ // ⁽¹³⁾ phyi dan nañ na sñiñ po med pa ltar
P330b // ⁽¹⁴⁾ chos (P) rnam thams cad de 'drar šes par gyis // ⁽¹⁵⁾
zes ⁽¹⁶⁾ gsuñs so...⁽¹⁶⁾ //
'phags pa sañs rgyas kyi yañ dag par sdud pa las kyañ /
tshul bzin 'dri ba ni gañ lags / tshul ma lags pa ni gañ lags /
bka' stsal pa / skye ba med pa ni tshul yin te / de 'dri ba ni
tshul bzin 'dri ba'o zes ⁽¹⁷⁾...gsuñs so...⁽¹⁷⁾ // yañ de ñid las chos
thams cad ni tsa zes bya⁽¹⁸⁾ ba'i sgo can te⁽¹⁹⁾ / 'chi 'pho dan

(1) P has *skya*

(2) P has *dkan*

(3) P has *yad*

(4) P has *ya na*

(5) N has /

(6) P N have /

(7) N has *gsuñ*

(8) C N have //

(9) P N have /

(10) P N have *po*

(11) P D have *rlom*

(12) D C have *las*

(13) P D N have /

(14) P D N have /

(15) N has /

(16) N has *gsuñso*

(17) N has *gsuñso*

(18) C has *byad*

(19) P D N have *ste*

skye ba dañ bral ba ^{(20)...}yin no...⁽²⁰⁾ // chos thams cad ni rañ
bžin gyi sgo can te / rañ bžin ni stoñ pa ñid kyi phyir ro žes
gsuñs so //

yab dañ sras mjal ba'i mdo las kyañ / chos 'di dag thams cad
ni dus gsum mñam pa ñid kyi mñam pa ste / 'das pa'i dus na
yañ chos thams cad rañ bžin dañ bral ba yin la / ma 'oñs pa
dañ da ltar byuñ ba'i dus su yañ chos thams cad rañ bžin dañ
bral ba yin no žes gsuñs śin / yañ de ñid las / chos thams cad
ni rañ bžin gyis stoñ ⁽²¹⁾ pa'o // rañ bžin med pa'i chos gañ yin
pa de ni 'das pa ma yin / ⁽²²⁾ ma 'oñs pa ma yin / ⁽²³⁾ da ltar
byuñ ba ma yin // ⁽²⁴⁾ de ci'i phyir že na / rañ bžin med pa'i
phyir 'das pa žes gdags par bya ba ma yin / ma 'oñs pa žes
gdags par bya ba ma yin / da ltar byuñ ba žes gdags par bya
ba ma yin no žes gsal bar mdzad do //

- C284a 'phags pa bden pa gñis la 'jug pa las kyañ / 'jam dpal ཨ་མ་མཚན་པ་ལ་ཀླུ་པ་
**N317a dag pa'i sbyor ba gañ yin / 'jam dpal gyis smras pa lha'i bu
P331a don dam par de bžin ñid dañ / chos kyi dbyiñs dañ / (P) śin
tu skye ba med pa gañ dañ mñam pa mtshams med pa rnams
kyañ de dañ mñam mo žes kun nas ñon moñs pa dañ / rnam
par byañ ba'i chos thams cad rgyas par bśad pa dañ / smras
pa / 'jam dpal gžon nur gyur pa mñam pa ñid gañ gis rnam
par byañ ba'i bar gañ dañ mñam pa chos thams cad kyañ de
dañ mñam / 'jam dpal gyis smras pa / lha'i bu don dam par
*D287a chos thams cad skye ba med par mñam pa ñid dañ / *don
dam par chos thams cad śin tu skye ba med par mñam pa ñid
dañ / don dam par chos thams cad dños po med par mñam
pa ñid kyi chos thams cad mñam mo žes rgya cher gsuñs so//
'phags pa sañs rgyas thams cad kyi ye śes snañ ba'i rgyan las
kyañ / skye ⁽²⁵⁾ med chos ni rtag tu de bžin gśegs // chos
rnams thams cad bde bar gśegs dañ 'dra // byis pa'i blo can

(20) N has *yino*
(21) P N have *stoñs*

(22) D C om.
(23) D om.

(24) P N have /
(25) C has *skye pa*

mtshan mar 'dzin pa yis // 'jig rten na ni med pa'i chos la
spyod // ces gsuns so //

'phags pa śes rab kyi pha rol tu phyin pa las kyañ / ^(25a) rab
'byor rañ gi mtshan ñid stoñ pa ñid kyi phyr / gzugs nas
rnam par śes pa'i bar du rañ gi ño bos stoñ ño źes gsuñs so //
dkon mchog za ma tog ⁽²⁶⁾ las kyañ / 'jam dpal ^(27...de ci'i...27)
phyir sañs rgyas kyi chos kyañ chos ma yin nam / btsun pa
rab 'byor sañs rgyas kyi chos rnams la yañ dag par grub pa
'ga' yañ med do // gañ grub pa med pa ⁽²⁸⁾ de ni chos kyañ ma
yin // chos ma yin pa yañ ma yin no // ⁽²⁹⁾ źes brjod par bya
ste / de ^{**N317b} lta bas (P) na bcom ldan 'das ñid kyis chos thams
P331b cad ni chos ma yin pa ⁽³⁰⁾ źes gsuñs so //

[II. 2. A.] [II. 2. A. 1.] [II. 2. A. 1. 1.]

gal te 'di thams cad ni kun brtags pa'i ño bo ñid las dgoñs nas
gsuñs pa yin te / mdo las ji skad du / kun brtags pa'i ño bo
ñid las dgoñs nas chos thams cad ño bo ñid med par bstan to
C284b źes gruñs pa lta bu'o źe na / 'di ni bden pa ñid na 'on kyañ
kun brtags pa'i ño bo ñid 'di gañ yin źes bya ba 'di brjod dgos
so //

gal te gañ tshad mas gnod bzin du byis pa rnams kyis de kho
na ñid bzuñ ba yin no źe na ni

gal te de lta na ni sgyu ma bzin du ma brtags na dga' ba rten
ciñ 'brel bar 'byuñ ba'i dños po thams cad la byis pa rnams
kyis don dam par skye ba la sogs par sgro 'dogs pa gañ yin pa
de ñid tshad mas gnod pa'i phyr kun brtags pa'i bdag ñid yin
te / sñar ji skad du bśad pa yin no // de lta ma yin na ni phyi
rol gyi don yañ kun brtags pa'i ño bo ñid kyis stoñ pa'i phyr
don dam par yod pa ñid du ci'i phyr mi bzuñ / ci ste de ⁽³¹⁾
tshad mas gnod pa'i phyr don dam par yod pa ñid du mi

(25a) N has //

(26) C has rtoḡ

(27) D C have de'i

(28) P C N have med pa

(29) D C om.

(30) D C have pa'o

(31) C om.

- *D287b gzuñ na ni gal te de lta na skye ba la sogs pa yañ tshad mas*
 gnod pa'i phyir de bzin du gzuñ bar mi bya'o //
 gal te skye ba la sogs pa grags pa yin pa'i phyir tshad mas
 gnod par bya ba mi nus so že na ma yin te / don dam par ni
 ma yin gyi / kun rdzob tu grags pa'i phyir ji ltar sñar
 dpyad⁽³²⁾ pa bzin no //
 bcom ldan 'das kyis kyañ / ⁽³³⁾ dños rnams skye ba kun rbzob
 tu // dam pa'i don du rañ bzin med // rañ bzin med la 'khrul
 P332a pa gañ // de ni yañ dag kun rdzob 'dod // ⁽³⁴⁾ ces (P) gsuñs so
 // de lta ma yin na phyi rol gyi don yañ grags pa'i tshad mas
 **N318a gnod par mi 'gyur ro // ** de lta bas na tshad mas grags pa'i
 grags pa gañ yin pa⁽³⁵⁾ de kho na rigs pa yin gyi / gzan ni ma
 yin no //

de bas na bcom ldan 'das kyis *'phags pa dgoñs pa, ñes par
 'grel ba* la sogs pa las / ño bo ñid rnam pa gsum ni ñas chos
 chos thams cad ño bo ñid med pa rnam pa gsum las dgoñs
 nas ño bo ñid rnam pa gsum mo zes bstan pa gañ yin pa de
 dañ yañ mi 'gal ba ñid de / 'dir yañ ño bo ñid gsum rnam par
 bžag⁽³⁶⁾ pa 'gal⁽³⁷⁾ ba med pa'i phyir ro // 'di ltar ma brtags
 par grags pa dños po rnams kyi rten⁽³⁸⁾ ciñ 'brel bar 'byuñ
 ba'i ño bo ñid gañ yin pa de ni gzan gyi dbaň gi ño bo ñid de
 / kun rdzob tu sgyu ma la sogs pa bzin du rkyen gyi dbaň gis
 skye bas ño bo ñid med pa'i phyir skye ba ño bo ñid med pa
 yin no //

- C285a de la don dam par skye ba la sogs pa'i ño bor sgro 'dogs °pa
 gañ yin pa de ni kun brtags pa'i ño bo ñid de / de yañ tshad
 mas ji ltar rnam par brtags pa bzin ño bo ñid ma grub pa'i
 phyir mtshan ñid ño bo ñid med pa yin no // ⁽³⁹⁾ gzan gyi
 dbaň la ji skad bśad pa'i kun brtags pa'i ño bo ñid kyis stoñ

(32) D C have *spyad*

(33) P N om.

(34) P D N have /

(35) D C have *pas*

(36) D C have *gžag*

(37) P C have *bgal*

(38) D C have *byed*

(39) C has /

pa gañ yin pa de ni yoñs su grub pa'i ño bo ñid de / de ni
tshad mas yañ dag par grub pa ñid du rtag tu grub pa'i phyir
ro // de yañ chos thams cad la khyab par byed pa ñid kyis
spyi'i mtshan ñid kyis yin pa'i phyir don dam pa ño bo ñid
P332b med pa yin (P) pas 'dir yañ thams cad mi⁽⁴⁰⁾ 'gal ba kho
na'o//
skye ba dañ 'gag pa la sogs pa la mñon par zen pa'i gdul
bya⁽⁴¹⁾ la chad⁽⁴²⁾ par lta ba yoñs su spañ ba'i phyir bcom
ldan 'das kyis 'phags pa dgoñs pa nes par 'grel ba la sogs pa
D288a las rnam par śes pa la sogs pa yod pa ñid du bstan⁽⁴³⁾ pa gañ
**N318b yin pa de yañ don ** dam par ma yin no zes bya bar gzuñ bar
bya ste /
'phags pa chos yañ dag par sdud pa las / ji skad du rigs kyi
bu 'jig rten gnas pa ni skye ba dañ 'gag pa la mñon par zen pa
yin te / de la de bzin gśegs pa thugs rje chen po can gyis 'jig
rten gyi skrag⁽⁴⁴⁾ pa'i gnas yoñs su spañ ba'i phyir tha sñad
kyi dbañ gis skye ba⁽⁴⁵⁾ 'gag go zes gsuñs par zad kyi / 'di la
chos 'ga' yañ skye ba med do zes gsuñs pa lta bu'o // de lta
bas na luñ las kyañ / chos thams cad don dam par ño bo
ñid⁽⁴⁶⁾ med do zes bya bar grub po // des na dños po dag la
don dam par⁽⁴⁷⁾ skye ba la sogs par mñon par zen pa ni phyin
ci log yin la / de las bzlog pa mñon par ma zen pa ni phyin ci
ma log pa zes bya ba 'di rnam par gños so //

[II. 2. A. 1. 2.]

thog ma med pa'i srid par 'byuñ ba'i dños po mñon par zen
pa'i gdon gyis brlams pa kha cig gis kun rdzob dañ don dam
pa'i mtshan ñid phyin ci ma log par bstan pa'i phyir 'di skad
du /

gañ la bcom dañ blo yis gzan // btsal⁽⁴⁸⁾ na de'i blo mi 'byuñ

(40) P N have *ma*

(43) D has *brtan*

(46) D C have *med don*

(41) P N have *ba*

(44) P N have *bkag*

(47) P N have *pa*

(42) D C have *khyad*

(45) P N have *bo*

(48) D C have *btsal*

- P333a ba // bum chu sogs bzin kun rdzob tu // ⁽⁴⁹⁾ yod de don dam
 °C285b yod gzan no // zes bsad pa gañ yin pa de phyin ci ma log par
 ston par nus pa ma yin te / 'di ltar gzan dag gis bum pa la
 sogs pa yan lag (P)^o can ñid du kun brtags pa rnams kun
 rdzob pa ñid du bsgrub pa'i phyir bsad pa gañ yin pa gal te
 bum pa la sogs pa gañ yin pa de dag don dam par yod na ci'i
 phyir de dag bcom na⁽⁵⁰⁾ de'i blo mi 'byuñ zes bya ba de ni
 ma⁽⁵¹⁾ ñes pa yin no // 'di ltar bcag na zes bya ba zig na zes
 bya ba'i don yin par brjod par 'dod na ni de'i tshe de ñid ma
 yin pa ñid kyi phyir de dag la de lta bu'i blo mi 'byuñ bar zad
 **N319a kyi / brdzun pa'i phyir ni ma yin no ** zes bya bar yañ srid
 do//
 'on te cha sas su bsig na zes bya ba'i don yin na ni de'i tshe
 yan lag ldan pa zig yin pa dañ / yan lag can zig yin pa'i phyir
 de lta bu'i blo mi 'byuñ ño zes bya bar yañ dogs so // blos
 gzan bsal⁽⁵²⁾ na zes pa de yañ ha cañ khyab ches pa'i phyir
 mtshan ñid ma yin pa ñid de / ji ste bum pa la sogs pa blos
 D288b rnam par gzig⁽⁵³⁾ na / cha sas kyi ño bo ñid don dam pa pa
 ñes pa mi zin pa ltar rdul phra rab dag dañ rnam par ses pa
 yañ de dañ 'dra bas de dag kyañ kun rdzob ñid du thal bar
 'gyur ro // ⁽⁵⁴⁾ ji ltar rdul phra rab rnams lus can yin pa'i gdon
 mi za bar phyogs cha⁽⁵⁵⁾ tha dad par khas blañ dgos so // de
 lta ma yin na sar dañ byañ la sogs pa'i phyogs cha tha dad
 par gnas med pa'i phyir ri la sogs pa⁽⁵⁶⁾ bsags par mi 'gyur ro
 // de lta bas na bsags pa'i ño bo ñid kyi phyir phyogs cha tha
 dad pas tha dad pa 'di dag cha sas gsal^(56a) ba byas na bum pa
 la sogs pa bzin du ño bo ñid ñes par mi zin pa'i phyir kun
 P333b rdzob pa kho (P) nar 'gyur ro //

(49) C has /
 (50) P N have *pa*
 (51) C has *yin*
 (52) C has *bsalsal*

(53) D C have *bzigs*
 (54) C has /
 (55) P N om.
 (56) D om.

(56a) *All has bsal but
 reform it to gsal*

[II. 2. A. 2.]

rnam par śes pa yañ gdon mi za bar rnam pa dañ bcas pa ñid
du khas blañ⁽⁵⁷⁾ dgos te / śes pa ni thams cad du rtog pa'i ño
bo⁽⁵⁸⁾ ñid du mtshuñs pa'i phyir rnam pa med pa yin yañ yul
'dzin par ^{(59)...}rnam par g'zag^{...59)} pa so sor ñes pa mi ruñ ba'i
phyir ro //

[II. 2. A. 3.]

de'i phyir phyi rol gyi don b'zin du śes pa sna tshogs kyi ño bo
ñid yin pa'i phyir sna tshogs kyi rnam pa re re nas btsal⁽⁶⁰⁾
yañ ño bo ñid 'ga' yañ mi zin pa'i phyir kun rdzob pa ñid du
'gyur ro // de lta na ni kun rdzob pa'i mtshan ñid 'dis dños po
thams cad gsal ba kho nar kun rdzob kyi ño bor bsgrub⁽⁶¹⁾
pa'i phyir kho bo cag gi lta ba kho na g'zuñ btsugs par 'gyur
te / de skad du 'phags^{**} pa ^{(62)...}lañ kar^{...62)} g'segs pa'i mdo las
/ ⁽⁶³⁾ blo yis °rnam par g'zigs⁽⁶⁴⁾ rnams kyi // ño bo ñid ni ñes
mi zin // de phyir de dag brjod med dañ // ño bo ñid ni ñes
par bstan // žes⁽⁶⁵⁾ gsuñs so //

**N319b

°C286a

[II. 2. B.] [II. 2. B. 1.]

g'zan dag na re don bya ba byed nus pa'i don de ni don dam
par yod kyi / g'zan du ni kun rdzob tu yod pa'o žes zer te / de
'dir gal te yañ dag pa'i kun rdzob la brten nas byis pa rnams
gzuñ⁽⁶⁶⁾ ba'i don dam par yod pa'i mtshan ñid du brjod na ni
de'i tshe 'di rigs pa yin no // de ñid kyi phyir de las ji lta ba de
ltar yod du zad mod ces bśad do //

[II. 2. B. 2.]

'on te gcig kho nar don dam par yod pa'i mtshan ñid yin no že
na / de'i tshe don dam par dños po thams cad kyi don bya ba⁽⁶⁷⁾

(57) D C have *blañs*

(58) P om.

(59) P N have *b'zag*

(60) D has *brtsal*

(61) P N have *bsgrubs*

(62) P has *lañkar*

(63) D has //

(64) P N have *b'zigs*

(65) P N have *ces*

(66) P N have *bzuñ*

(67) P N have *bar*

P334a byed pa ñid ma grub pa'i phyir ji ltar sñar dpyad bžin no // de'i
 phyir mtshan ñid mi srid pa can yin no // gžan dag na re (P) šes
 pa la gzuñ ba dañ 'dzin pa'i rnam pas stoñ pa ñid ni de kho na
 yin no // gñis po ni kun rdzob kyi bden pa'o žes zer te / 'di ltar
 gal te med pa'i ño bo stoñ pa ñid brjod par 'dod na ni /⁽⁶⁸⁾ de
 med pa ni de kho na ñid yin no //

[II. 2. B. 2. 1.]

*D289a 'on te ma yin * pa'i ño bo ñid yin na de'i tshe gñis su snañ ba las
⁽⁶⁹⁾ ma gtogs pa šes pa'i ño bo gžan tshad mas ma grub pa'i
 phyir /⁽⁷⁰⁾ 'di ni de kho na ñid ston par nus pa ma yin no //

[II. 2. B. 2. 2.]

ci ste gal te rnam par šes pa gñis su med pa'i mtshan ñid don
 dam par yod pa ma yin na / de'i tshe gñis su snañ ba'i rgyu ci
 žig yin par 'gyur sñam du sems na / de ni rigs pa ma yin te / de
 dañ der lhan cig 'brel par⁽⁷¹⁾ ma grub pa'i phyir ro // gñis dañ
 gñis su med pa ni lhan cig de'i bdag ñid kyis 'brel pa yañ med de
 / bden pa dañ bden pa ma yin pa dag ni phan tshun spañs te
 gnas pa'i mtshan ñid kyis 'gal ba'i phyir ro //

[II. 2. B. 2. 3.]

de las byuñ ba'i mtshan ñid kyañ ** ma yin te / bden pa ma yin
 pa ni⁽⁷²⁾ gañ las kyañ 'byuñ bar mi srid pa'i phyir dper na ri boñ
 gi rva lta bu'o // de lta ma yin na 'di gžan gyi dbañ gi ño bo kho
 nar 'gyur gyi / kun brtags pa ni ma yin no // de ñid kyi phyir
 rnam par šes pa dañ 'brel ba med na ri boñ gi rva bžin te snañ
 bar mi 'gyur ro // gžan yañ gal te gñis po ma gtogs pa rnam par
 šes pa'i rañ bžin gžan žig yin gyi /⁽⁷³⁾ gñis po ni ma yin pa ñid
 P334b yin na ni de'i tshe gñis po bdag ñid snañ bar mi (P) 'gyur te / šes

(68) D C om.

(69) P N have *la* instead
 of *las*

(70) D C om.

(71) D C have *pa*
 (72) P N om.

(73) D C om.

°C286b pa'i rañ gi ño bo ma yin pa'i phyir ro // rnam par śes pa rañ gi
 ño bo ni 'di kho na yin te / gañ ○ bdag ñid gsal bar bya ba'i
 phyir gsal ba gzan la mi ltos⁽⁷⁴⁾ la / gsal bar ma byas par yañ mi
 'dug ste / nam mkha'i⁽⁷⁵⁾ ños dañ mar me'i sñiñ po'i 'od bzin no
 // gñis po yañ de dañ 'dra bas 'di śes pa'i ño bo ma yin par mi
 rigs so // gñis po śes pa'i ño bor gyur pa de yañ brdzun pa yin na
 ni śes pa ñid brdzun pa yin no źes gsal rab tu smras par 'gyur
 ro//

[II. 2. B. 2. 4.]

gzan yañ śes pa gñis su med pa'i ño bo bden źes bya ba gañ yin
 pa de yañ re zig rtag pa'i ño bo ñid du rigs pa yin te / sñar rtag
 pa'i dños po rgyas par bsal⁽⁷⁶⁾ ba'i phyir ro // rtag pa ni khyad
 par du byar med pa'i phyir rnal 'byor goms pa la sogs pas cuñ
 zad kyañ mi byed las thar pa don du gñer ba rnams kyis 'bad pa
 don med par 'gyur ro //

[II. 2. B. 2. 5.]

don dam par ni mi rtag par yañ rigs pa ma yin te / de rgyu dañ
 bcas pa dañ rgyu med par skye ba bkag pa'i phyir la / ma skyes
 pa⁽⁷⁷⁾ ni mi rtag par⁽⁷⁸⁾ yin par rigs pa ma yin pas so //

[II. 2. B. 2. 6.]

*D289b dños po'i ño bo gzan yañ yod * pa ma yin te /

[II. 2. B. 2. 7.]

**N320b des na ño bo ñid med pa ñid kyis dños po thams cad la **
 khyab pa'i phyir dañ /⁽⁷⁹⁾ tshad mas grub pa'i phyir don dam
 par rigs so // de ñid kyi phyir bcom ldan 'das kyis / chos kun
 rtag tu ño bo ñid kyis stoñ // rgyal ba'i sras rnams dños po rnam

(74) P N have *bltos*

(75) N has *kha'i*

(76) P N have *gsal*

(77) D C have *par*

(78) D C have *pa*

(79) D C om.

par 'byed // srid pa thams cad rnam pa kun tu stoñ // ñi tshē⁽⁸⁰⁾
stoñ pa mu stegs can rnams kyi //⁽⁸¹⁾ zēs gsuñs so //

[II. 3.] [II. 3. 1.]

- P335a de lta na ñon moñs pa dañ śes (P) bya'i sgrib pa spañ bar 'dod
pa rtog⁽⁸²⁾ pa dañ ldan pas chos thams cad ño bo ñid med pa'i
lam 'di kho na bsgom par bya ste / sgrib⁽⁸³⁾ pa'i rtsa ba ni phyin
ci log yin pa'i phyir la / phyin ci log thams cad dañ 'gal ba'i
rnam pa can chos thams cad ño bo ñid med pa la goms pa 'dis
kyañ⁽⁸⁴⁾ dños po la sogs pa phyin ci log spoñ bas rtsa ba bcad
pa'i phyir sgrib pa thams cad spoñ bar 'gyur ba ñid do //
de skad du '*phags pa bden pa gñis bstan pa* las kyañ / 'jam dpal
ji ltar na ñon moñs pa ^{(85)...}yoñs su^{...85)} śes par 'gyur / 'jam dpal
gyis smras pa / don dam pa śin tu ma skyes śiñ ma byuñ ba'i
dños po dag la kun rdzob tu yod pa ma yin pa las phyin ci log
de yod de ma yin pa las phyin ci log pa de las kun tu rtog pa dañ
rnam par rtog pa 'byuñ ño // kun tu rtog pa dañ rnam par rtogs
pa de las tshul bžin ma yin pa yid la byed pa 'byuñ ño // tshul
bžin ma yin pa'i yid la byed pa de las bdag tu sgro 'dogs pa
°C287a 'byuñ ño // bdag tu sgro 'dogs ○ pa las lta ba kun nas ldan ño //
lta ba kun nas ldan ba de las ñon moñs pa rnams 'byuñ ño //
lha'i bu gañ dag gis chos thams cad don dam par śin tu ma
skyes pa dañ /⁽⁸⁶⁾ ma byuñ ba'i dños por mthoñ ba de ni don
dam par phyin ci ma log pa yin no // gañ žig gis don dam par
**N321a phyin ci ma log pa de ni kun tu mi rtog⁽⁸⁷⁾ rnam par mi ** rtog
go //⁽⁸⁸⁾ gañ kun tu mi rtog rnam par mi rtog pa de ni tshul bžin
P335b du žugs pa yin no // gañ (P) tshul bžin du žugs pa de ni bdag tu
sgro 'dogs par mi 'gyur ro // gañ bdag tu sgro 'dogs par mi 'gyur
ba de la ni lta ba kun nas ldan bar mi 'gyur te / don dam par
mya ñan las 'das par lta ba kun nas ldan ba'i bar du yañ mi

(80) P N have *tse*

(81) P N om.

(82) D C have *rtogs*

(83) P N have *srid*

(84) P N have /

(85) N has *yoñsu*

(86) D C om.

(87) P N have *pa*

(88) P C N have /

'gyur ro // skye ba med pa la gnas pa'i de ñid kyi ñon moṅs pa
 śin tu rnam par gdul bar lta ste / 'di ñon moṅs pa 'dul ba zés
 bya'o // lha'i bu gaṅ gi tshe ñon moṅs pa⁽⁸⁹⁾ snañ ba med par śes
 *D290a pas don dam par śin tu stoñ pa dañ / mtshan ma med pa /⁽⁹⁰⁾ *
 śin tu dños po med par rab tu śes pa de'i tshe⁽⁹¹⁾ lha'i bu ñon
 moṅs pa rnams^(92...yoṅs su...92) śes pa yin no // lha'i bu 'di lta
 ste dper na⁽⁹³⁾ gaṅ sbrul gyi rigs 'don pa des ni sbrul de'i dug ži
 bar byed do // lha'i bu de bžin du gaṅ žig ñon moṅs pa rnams
 kyi rigs 'don pa de'i ñon moṅs pa rnams rab tu ži bar 'gyur ro //
 lha'i bus smras pa / 'jam dpal ñon moṅs pa rnams kyi rigs gaṅ
 yin / 'jam dpal gyis smras pa / lha'i bu chos thams cad kyi dños
 po śin tu ma skyes śiñ ma byuñ ba dag la⁽⁹⁴⁾ kun tu rtog pa gaṅ
 yin pa 'di ni ñon moṅs pa rnams kyi rigs yin no zés rgyas par
 gsuñs so // dños po la sogs pa⁽⁹⁵⁾ phyin ci log pas kyañ phyin ci
 log thams cad la khyab pa'i phyir^(96...spaṅs na...96) phyin ci log
 thams cad spaṅs pas śes bya'i sgrib pa yañ 'dis legs par spoñ bar
 'gyur te / sgrib pa ni phyin ci log gi mtshan ñid yin pa'i phyir ro
 // śes bya'i sgrib pa spaṅs na gags byed pa med pa'i phyir sbrin
 la sogs pa'i sgrib pa dañ bral ba'i nam mkha' la ñi ma'i 'od zer
 P336a bžin du⁽⁹⁷⁾ thams cad (P) thog pa med pa'i śes ** pa'i snañ ba
 **N321b 'jug ste / 'di ltar rnam par par śes pa ni dños po'i rañ gi ño bo
 gsal ba'i ño bo yin la /⁽⁹⁸⁾ de yañ ñe ba'i phyir ro // gags byed pa
 yod na ni dños po gsal bar mi 'gyur ba žig na / gags byed pa
 med pa yin na go mthu'i khyad par bsam gyis mi khyab pa
 brñes pa'i phyir ci'i phyir dños po thams cad ji lta ba bžin du
 °C287b gsal bar mi 'gyur / de'i phyir ° dños po thams cad ji lta ba bžin
 du kun rdzob dañ⁽⁹⁹⁾ don dam pa'i ño bor^(100...yoṅs su...100)
 mkhyen pa'i phyir thams cad mkhyen pa ñid thob bo // de'i

(89) D C have *dañ*

(90) D has //

(91) P N have /

(92) N has *yoṅs su*

(93) P has /, N has //

(94) P N has /

(95) D C have *pas*

(96) P N om. C has *spaṅs*

nas

(97) P N have /

(98) D C om.

(99) P N have /

(100) N has *yoṅs su*

phyir sgrib pa spañ bar bya ba la lam 'di kho na dam pa yin
no //

[II. 3.2.]

de lta bas na thams cad mkhen pa'i go 'phañ thob par 'dod pas
stoñ pa ñid kyi lam 'di kho na thabs dañ ldan pa'i śes rab kyi
bsten⁽¹⁰¹⁾ par bya'o // 'ba' žig gis ni ma yin te / thabs med pa'i
śes rab 'ba' žig gis bsten⁽¹⁰²⁾ na ñan thos bžin du 'gog pa mñon
sum du byas pa'i phyir mya ñan las 'das par lhuñ la / thabs tsam
bsten⁽¹⁰³⁾ pas kyañ phyin ci log tu gyur pa'i phyir 'khor bar lhuñ
ño // de'i phyir śes rab kyi stobs kyi 'khor ba la mi gnas pa'i
phyir dañ / thabs kyi stobs kyi mya ñan las 'das par mi 'jug
pa'i phyir byañ chub sems dpa' rñams kyi lam thabs dañ śes rab
kyi ño bo ni⁽¹⁰⁴⁾ mi gnas pa'i mya ñan las 'das pa thob pa'i rgyu
yin no //

*D290b de skad du 'phags pa ga ya go⁽¹⁰⁵⁾ ri las kyañ / * lam gañ dag
dañ ldan na byañ chub sems dpa' rñams myur du bla na med
P336b pa yañ dag par rdzogs pa'i (P) byañ chub mñon par rdzogs par
'tshañ rgya bar 'gyur ba byañ chub sems dpa' rñams kyi lam
mdor bstan pa gñis po 'di dag ste / gñis gañ že na /⁽¹⁰⁶⁾ 'di lta
ste / śes rab dañ thabs so žes gsuñs so //

**N322a 'phags pa dri ma med par grags pas⁽¹⁰⁷⁾ ** bstan pa las kyañ
/thabs dañ bral ba'i śes rab ni byañ chub sems dpa' rñams kyi
'chiñ ba'o // śes rab dañ bral ba'i thabs kyañ 'chiñ ba'o // śes rab
dañ bcas pa'i thabs ni thar ba'o⁽¹⁰⁸⁾ // thabs dañ bcas pa'i śes rab
kyañ thar ba'o žes gsugs so // de'i phyir byañ chub kyi sems sems
can thams cad la sñiñ rje chen po sñon du 'gro ba can bskyed de
/ thams cad mkhyen pa'i go 'phañ thob par bya ba'i phyir śes
rab dañ thabs te / sbyin pa la sogs pa bsod nams kyi tshogs kyi
mtshan ñid thams cad la goms par bya'o // de ltar na byañ chub

(101) D C have *brten*

(102) D C have *brten*

(103) D C have *brten*

(104) D C om.

(105) D C have *mgo*

(106) D C om.

(107) D C have *par*

(108) D has *pa'o*

- sems dpa' sgro 'dogs pa dañ ⁽¹⁰⁹⁾ skur pa 'debs pa'i mtha' spañs
nas dbu ma'i lam la žugs pa yin te / šes rab kyi dños po thams
cad kyi rañ bžin ji lta ba bžin yoñs su šes pa'i phyir sgro 'dogs
pa'i mthar yañ mi lhuñ la / thabs bstan pas ni kun ⁽¹¹⁰⁾ tu sbyin
pa la sogs pa bsod nams thams cad la skur pa mi 'debs pa'i
phyir skur pa'i mthar yañ mi lhuñ ño // lhags pas ñam thag pas
me bžin du phyin ci log gi lhags pa bsal ba'i phyir stoñ pa
P337a ñid bsten ⁽¹¹¹⁾ par bya ba 'ba' žig tu zad kyi / mñon sum du (P)
byed pa ni ma yin te / ji skad du *chos bcu pa'i mdo* las / 'di lta
○C288a ste dper na / skyes bu žig me la bkur sti ○ byed par gyur la
/⁽¹¹²⁾ me de la gus par byed / bla mar byed / mgu bar byed /⁽¹¹³⁾
mchod par byed / legs par bkur sti byed kyañ /⁽¹¹⁴⁾ de 'di sñam
du bdag gis me 'di la gus par byas / bla mar byas / mgu bar
byas / mchod par byas / bkur sti byas pa lag pa gñis kyi 'di
gzuñ bar bya'o sñam du mi sems so // de ci'i phyir že na / de'i
**N322b gži las bdag gi lus kyi sdug bsñal dañ / sems ** kyi yid mi bde
bar 'gyur du 'oñ ño sñam mo // de bžin du byañ chub sems dpa'
yañ mya ñan las⁽¹¹⁵⁾ 'das pa la sems pa dañ / mya ñan las 'das
pa la gžol ba dañ / mya ñan las 'das pa la 'bab pa dañ / mya
ñan las 'das pa la bab pa yin yañ / mya ñan las 'das pa
*D291a mñon * sum du mi byed do // de ci'i phyir že na / bdag 'di'i gži
las byañ chub las ldog par 'gyur du 'oñ ño sñam mo//
thabs dañ šes rab dag rgyas par ni / *blo gros mi zad pas bstan*
pa la sogs pa las ñes par gzuñ bar bya'o // mdor na byañ chub
P337b sems dpa'i thabs ni gañ / šes rab kyi (P) chos thams cad rañ
bžin med pa ñid du rtogs par byas nas sgyu ma la sogs pa bžin
du phyin ci ma log pa ñid sñiñ rje chen po dañ / stoñ pa ñid kho
na yod pa'i sems can la lta bas sbyin pa la sogs pa bsod nams
kyi tshogs thams cad la brten⁽¹¹⁶⁾ pa 'di kho na yin no // des na
de bžin gšegs pa'i loñs spyod chen po žiñ dañ / 'khor dañ /

(109) P N have /

(110) D C N have *rdzob*

(111) D C have *brten*

(112) P N om.

(113) D C om.

(114) D C om.

(115) P N om.

(116) P N have *bsten*

gzugs kyi sku la sogs pa mñon par⁽¹¹⁷⁾ mtho ba phun sum
tshogs pa la sogs pa thams cad 'thob na 'khor ba ji srid par 'gro
ba ma lus pa phan pa dañ / bde ba'i rnam pa thams cad bsgru
ba ciñ gnas pas rtog pa dañ ldan pas sañs rgyas bcom ldan 'das
la dañ ba ñe bar bskyed nas / de'i yon tan ñe bar yoñs su grub
par bya ba'i phyir 'bad par bya'o//

[II. 4.]

de ltar bdag gis dbu ma'i lam // rab tu gsal byas bsod nams gañ
// thob pa de yis 'gro ba gañ // dbu ma'i lam 'di thob par s'og /
chu yis mtsho ltar yon tan mi ñoms śin // phrag dog la sogs dri
ma spañs⁽¹¹⁸⁾ mkhas rnams // ñañ pa rab dga' chu las⁽¹¹⁹⁾ 'o ma
P338a b'zin // rnam par phyed nas legs par bśad rnams (P) len // de lta
**N323a ** bas na mkhas rnams kyis // 'dres pa las ni legs bśad pa'i //
sñiñ po skyon med kun blañ zin // ñes bśad dug b'zin dor bar
bya //
chos thams cad rañ b'zin med pa ñid du grub pa //(120) slob dpon
ka ma la śi las mdzod pa rdzogs so // // rgya gar gyi mkhan po
śi lendra bo dhi dañ / 'zu chen gi lo tsā⁽¹²¹⁾ *ba dge sloñ dpal*
brtsegs rakši tas bsgur ciñ žug te gtan la phab pa'o⁽¹²²⁾ //

(117) P C have *pa*

(118) P N have *spañ*

(119) P N have *la*

(120) D C have /

(121) P N have *tsatsha*

(122) D has *pa*

